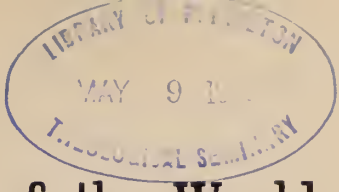
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SOOBOONAGAM AMMAL

God's Christmas gift to the American Methodist Episcopal Mission at Madras, India

[*See page 896*

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THE INDEBTEDNESS OF MISSIONS TO THE MYSTICS

BY THE EDITOR-IN-CHIEF

That prince of preachers, Dr. Alexander Maclaren, of Manchester, England, has laid the whole Church under tribute by his masterly address, delivered at Edinburgh, in 1901, on "Evangelical Mysticism." *

With that authority that comes of a long life, unmarred by any unwise or unsound utterance needing recall or even regret, this master of the British pulpit ventures to defend what is good and great in that mysticism which so many condemn but so few really understand. Acknowledging that the brand of suspicion and disrepute is upon the very word "mysticism," Dr. Maclaren argues that its controlling principle is not only evangelical, but central to all truest and highest Christian faith and life—namely, *the direct union and communion of the Spirit of God and the spirit of man.* The doctrine of the New Testament on this subject is unmistakable, and is embraced in three particulars: First, the imparting of Divine Life to the believer by the Spirit, in regeneration; second, the indwelling of the Spirit of Life in the believer, for sanctification and assimilation to God; and, third, the outworking of the Spirit through the believer, for a new manifestation of God to man.

As Dr. Maclaren contends, the imperfect reflection of light in a mirror does not imply any lessening of the glory of the light itself; and the fact that mystics have run to extremes and sometimes into grave errors, must not discredit whatever of real truth and high spiritual attainment may be properly found in mysticism. Francis Bacon long since reminded us of the *radius reflectus, radius refractus,* and *radius directus,* and how often the direct ray is reflected from a distorted mirror, or refracted—bent out of its true course by a defective medium.

Mysticism is the name given to the doctrine and belief that man may attain to an immediate, direct consciousness or knowledge of God

* Presidential address at the autumn assembly of the Baptist Unions of Great Britain and Ireland, October 9, 1901.

as the real and absolute principle of all truth, and, in Him, of all vital Divine truth. The mystics emphasized methods, meditative and intuitive, rather than theological, definitive, and scholastic. Coleridge, Thomas Taylor, Bronson Alcott, and others of this school, held that truth is gained by a mode of faith and intuition; others that it is by a fixed supernatural channel, such as the Word of God, the Church, the Sacraments; others, like the Friends, Quietists, etc., by an immediate action of God on the human mind. Dr. R. A. Vaughan makes mysticism to involve particularly the internal manifestation of the Divine to the intuition, or in the feeling, of the secluded soul.*

Definitions do not always define; but it is plain that, behind all these terms and phrases, lies one dominant idea—that of a knowledge of God derived from spiritual contact, and making possible a more direct communion. And what is that in substance but the restatement of our Lord's most precious promise in John xiv: 23? When He was asked: "How is it that Thou wilt manifest Thyself unto us and not unto the world?" He answered: "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." In other words, the mode of such manifestation to a loving and obedient soul is by a personal Divine coming and indwelling. This mode of manifestation is one which the world can not receive, conceive, nor perceive.† It can not appeal to the natural faculties, the perceptions of the senses, the conceptions of the mind, nor the receptions of the natural will. It belongs to a higher plane. And it follows that in proportion as even the disciple is worldly minded, this mode of manifestation, revelation of God within, is hindered if not prevented. If so, then this whole matter will be misrepresented and misunderstood by those who are not spiritually minded. The true judges in this court of appeal must be those who are trained in the school of the Spirit.

Dr. Maclaren sums up the truth of evangelical mysticism briefly as being "the direct communion of the human with the Divine Spirit, the actual communication of a new life-principle from Jesus Christ, and the reciprocal indwelling of Christ in the Christian and of the Christian in Christ." He well adds that that deep saying of our Lord's, "I am the vine, ye are the branches," contains it all. That parable of the new life few have ever grasped. To vine and branch there are one soil, one sap, one root, one fruit, one nature, one nurture. They are organically one. There are seven words about which the whole teaching revolves—vine, branch, fruit, abide, ask, love, joy; and the central word is ABIDE. Botany reveals an actual interabiding of branch and vine: the fibers of each penetrate the other and interlock. Nothing in the branch is its own. Its life flows from the vine, and every leaf bud, fruit blossom, and fruit cluster are the sap of the

* "Hours with the Mystics." Vol. 1., Book 1. Chapter III., page 21. † John xiv: 17.

vine coming to the surface and manifesting itself to the senses. Of our life Christ may say, "it is *my* life," as of our love and joy, it is "*my* love" and "*my* joy." Here is the central secret of the disciple's whole deepest experience. Christ is revealed, not only *to* Him, as a crucified and risen Savior, but *in* him, as an indwelling presence and power. A revelation of Christ to the soul brings justification, but only a revelation of Christ in the whole being brings to its loftiest plane either sanctification of character or preparation for service. In this sense John and Paul were the foremost leaders in the school of evangelical mysticism. John's first epistle is but an expansion in five chapters of that one verse in the Gospel, already quoted, and of seven words in John xiv: 20—"YE IN ME AND I IN YOU." Paul gives noble expression to this great truth in that brief passage which Bengal calls "*Summa ac medulla Christianismi*": "I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians ii: 19, 20.

Dr. Maclaren laments that this Scriptural mysticism does not more pervade modern preaching. The Word of God teaches us that the Christ life is to be the new *element* of our regenerated being. An element is that of which two apparently contradictory things may be said: it lives in us and we live in it. The atmosphere is our element; for the air must be in us or we have no life, and we must be in the air or we can not sustain that life. So the fish is in the water and yet the water is in the fish, and the iron is in the fire while the fire is in the iron. So Christ is in us and we in Him, abiding; and while the Spirit is in us we are in the Spirit.* No legitimate interpretation can evade this teaching. There is between God and the true believer a "blending of being," tho without loss of personality. Our Lord gave highest expression to this in His intercessory prayer—"As Thou, Father, art in me, and I in Thee, that they also may be one in us." †

If this truth does not penetrate preaching, not merely in words but in spirit, the core of preaching is not there. The New Birth from above loses its real meaning if it be not the breathing into man of this Divine Life. Christian growth loses its true significance if it be not that life more and more asserting itself, and energizing character and conduct. Prayer loses half its charm if it be not that Life receiving new supplies of vital power from its Divine source. What means that phrase, *in Christ*, which is the key to every epistle in the New Testament, and which is the most dominant phrase in the whole Bible, suggesting that faith makes Christ the new sphere of the believer's being, within which he finds every blessing, justification and preservation,

* Romans viii: 9. † John xvii: 21.

sanctification, and satisfaction, completeness, conquest, equipment, glory!

Dr. Maclaren calls attention to the lack of emphasis upon these truths in modern preaching and teaching, and even religious literature. Without being denied, they are neglected, or, if stated, apologetically, often hesitatingly, or, if no worse, without the backing of intense conviction. Risk of fanaticism is not so serious as the worse risk of a degenerate type of preaching. The fear of distortion or disproportion should not betray us into silence on such themes, or a virtual perversion of the Gospel. Paul's boast was that he had kept back nothing that was profitable to others.

The relation of evangelical mysticism to *missions* is already apparent. Whatever robs preaching of power strikes a fatal blow at evangelization at home and abroad. The man is fit neither for a minister or a missionary who, for any reason, does not give due prominence to such truths as a divinely imparted Life, an inwardly revealed Christ, an indwelling and inworking Spirit. Preaching is not picking out here and there some pretty motto from Scripture to hold up in the pulpit like a flower in a buttonhole, or selecting here and there some striking truth; it is declaring the whole counsel of God. Dr. R. W. Dale, in the long sickness that laid him aside for a time some years before his death, reviewed his ministry and noted especially where it had been lacking in its range of testimony, and in resuming his pulpit sought to give proper emphasis to previously neglected truths. The Bible, like the Land of Promise, is given to be possessed as a whole. We are to march through the length and breadth of it, and make it all our own. Yet how many of us, like the unfaithful people of God, never go up to possess it all, but content ourselves with a narrow strip lying near where we first entered!

But where preaching lacks such deep Scripture teaching, the defect is further back, in *experience*. Christ is not revealed within. There is not this mutual abiding. There is no true walk in the Spirit. While a man lives a fleshly, worldly, unspiritual life, or, like the Corinthians, is essentially carnal, he may be saved, because he built upon Christ crucified as the foundation; but how can such a carnal disciple build upon that foundation anything but wood, hay, stubble? Nothing gives to preaching a true tone but a holy life. He who is a temple of God and hallows even His body as the shrine of the Holy Spirit can not but preach these truths. They come to his lips almost unconsciously and unbidden. If any of us are not teaching these truths we may well hear that searching question Christ put to Nicodemus: "Art thou a master of Israel, and knowest not these things?"—a question that George Whitefield long after repeated to his fellow ministers.

Because these truths so intimately concern and powerfully affect preaching and living, they must vitally affect missions. And it is most

noticeable that without one known exception the men and women that have carried most power in mission fields have been, in the sense above used, evangelical mystics. The whole history of missions proves this. In every land where Gospel triumphs have been won, God has illustrated the mighty power of these truths, and of men who felt them and lived in them. It will suffice simply to name a few of them.

Christian Frederick Schwartz and George Bowen in India; David Livingstone, William Johnson, and General Gordon in Africa; James Gilmour in Mongolia; J. Hudson Taylor and Griffith John in China; Adoniram Judson in Burma. These are illustrations of the power of these higher truths to transform the life and give power to the testimony. But, to take a wider look, it was the strong grip on these truths that made Jonathan Edwards and Adoniram Gordon seraphic preachers; Charles G. Finney and Dwight L. Moody mighty evangelists; Charles Simeon, Charles H. Spurgeon, Robert Murray McCheyne, and William Arnot the anointed tongues of Great Britain. One has only to read the works of William Law, Samuel Rutherford, Andrew Murray, and Frances Ridley Havergal to find how the fragrance of these truths can anoint even the few, and diffuse itself through the printed page. And one needs but to study the lives of Frank Crossley and R. W. Dale, of Birmingham; George Müller, of Bristol; John Wesley, George Whitefield, and hosts of others, to see that lives that touch men with power owe influence to sanctity and sanctity to the habitual cultivation of God's presence.

Dr. Maclaren urges on ministers and missionaries that they lay no uncertain emphasis on actual Divine Life, imparted through faith and on a real union with Jesus Christ, whereby He becomes the active life principle in the believer.

Where these truths are vitally and experimentally our possession, some marked results follow:

1. A habitual bias of our instincts in the choice of subjects for sermons. Instead of catching at a few unique phrases, or hanging our human ideas on a text as a hook, there will be a searching of the whole wide field of truth, and such grand spiritual facts as an imparted Divine Life, an outpoured Spirit, and an indwelling Christ will be lifted into prominence.

2. There will be a new power in the life as these truths come to be a girdle to us—holding us; for the truth must not only be held by us but hold us. We shall not be obliged to confess that, practically, we have not so much as heard whether or not there be any Holy Spirit (Acts xix: 2).

3. We shall learn the Divine meaning of those seven words—the sum of all Bible teaching about a holy life—YE IN ME AND I IN YOU (John xiv: 20). Christ is *for* us in justification, but *in* us for sanctification and service. We shall learn that not the *cross* but the *tomb*

of Christ is the grand point where the believer starts for a heavenly walk, and that without the same Spirit that raised Him from the dead we can not walk in newness of life.

4. Here is the corrective alike of ritualism and rationalism. We shall learn that all true worship is spiritual not formal, and that faith recognizes truths and facts that reason can not demonstrate. We shall learn that spiritual criticism is the antidote to all excesses of literary or historical criticism, and rest in a persuasion of Scriptural authority that is born of the Spirit's inward witness.

5. What a grand effect on ethics! The secret of the highest morality is spirituality. Whosoever abideth in Him sinneth not. Nothing makes sin so abhorrent as the inward revelation of a holy God indwelling and making the body His own temple!

6. What high motives inspire the life under such conditions! What indifference to mere salary, human applause, worldly ambition, scholarly distinction, when the being is pervaded with God's presence!

7. And, last, what passion for souls, when a world's sin, lostness, destitution, and spiritual death are seen as through the eyes of Jesus Christ!

THE BLACK MAN IN INLAND LIBERIA

BY REV. U. L. WALKER
Missionary of the Methodist Episcopal Church

The Republic of Liberia, on the west coast of Africa, owes its existence to the United States through the American Colonization Society. The society was formed about 1811, and had for its object the planting of colonies of colored people from the United States. The manumitted slaves were thus urged to return to their own country, and the government sent back such Africans as had been surreptitiously brought into the country—altogether somewhere about twenty thousand were thus sent back. Territory was bought from the natives, and civil administration was set up. At first the society was the only ruler of the colony, but about 1844 a constitution was adopted and the machinery of civil government was set in motion.

The territory of Liberia commences about four degrees north of the equator and extends to about three degrees below it. Jurisdiction is claimed for about a hundred miles inland. The soil is generally good, and a wide range of valuable products yield good returns for cultivation. Cotton, sugar-cane, and coffee are among the products, but the market for coffee has been broken down by the low prices. The government is modeled after that of the United States. Citizenship has been restricted to colored people. Schools are established and churches are organized. The Afro-Americans and their

descendants are the ruling class. The schools have not been well sustained, and education has been at a low point; but recently an effort has been made to raise the standard. Government schools have been established and are doing good work. The mission schools have been a factor to stimulate the people on educational lines. Considerable trade is carried on, and in general there are indications of sufficient vitality to give hope of a successful national growth.

The natives, as distinguished from those of American descent, have very considerable force of character, and are making encouraging progress in social and civil life. They live in tribes varying in number from a few hundred to some thousands. In civil order the chief, or king, is called "Blocan," or land-master. In his name all tribal matters are discussed.

The tribes are composed of families, each looking to one old man as chief, who holds the family wealth, and to whom all pay their earnings. The chief pays all the important bills. The Rabah is the head of the town, and his office is a little lower than that of the Blocan. In his name all town questions are discussed and verdicts given; sometimes, however, he does not approve of or participate in the discussion.

The houses are small round huts with conical roofs of thatch. The hut is built of mud or splints made of cotton-wood. It has from one to three doors, but no windows or chimney. A house fifteen feet in diameter is a large house. The houses have one room and a dry room in the chamber. The floor is the earth beaten hard. They make their stoves by putting three *glebbies* together and setting the kettle on them. The *glebbie* is made of clay, and is about six inches in diameter and twelve inches long. The cooking utensils and water pots are made of white clay by the women. The chairs are pieces of wood about three inches in thickness. The bed is made of a rush resembling our straw matting, and is about six feet in length by two and a half feet in width. By putting a stick of wood under one end, and the foot to the fire, with a piece of cloth for a cover, the bed is ready.

Polygamy is practised. A man may have as many wives as his family will buy for him, usually about three, but sometimes twelve. The man wanting a wife may be an old man, a leper, or an inebriate, and the girl a bright, attractive child of perhaps less than ten years. If he can bring the dowry money of fifty dollars there is but one obstacle to prevent his taking the child for his wife—that is the failure to get the consent of her parents. But many times, and especially with the mothers, they are only too glad to sell their daughters, as this puts more money into the common treasury, and gives the parents prominence in the family and tribe. Thus, it is a blessing to have many daughters to sell.

Women are the burden-bearers, and are the servants of their hus-

bands. The wife must assist in clearing the farm, plant all the rice, assist in harvesting and caring for the rice in the house, and, when dried, beat it out of the straw in a mortar with a stick about six feet long. She must cook the food for the family, cut and bring to town all the wood, bring all the water, get her husband's bath-water ready and take it to the bath-house. In case these and many other duties are not attended to to his satisfaction, she is subject to severe treatment from her husband.

One time, when a missionary was in town, she saw a woman sitting on a mortar with her back bathed in palm oil, and a man over her with oil in his mouth and a torch in his hand, ready to burn her. The man had bitten his wife twice, so that there was blood in his mouth; he was in the act of repeating the process when he saw the missionary coming and ceased.

It is a common occurrence when traveling to meet a man with his wives, each having a load of forty pounds on her head, and sometimes a large child on her back, and he walking with his cane and umbrella. In case he does not wish to use his umbella he will put it on the load of one of his wives.

There is no home life—no true love. The sick and aged, especially the aged women, are very much neglected. In our town there have been many cases where this class would have suffered for food and for care if it had not been for the assistance from the missions. These people are past usefulness, hence neglected. I have seen patients very ill with pneumonia, consumption, malarial fever, etc., lying on the native bed, and when the friends find there is no hope of recovery, the bed is taken away and the patient is put on the floor.

The religion of the country is spiritualism. They, like all heathen people, believe in a supreme being whom they call "Niswah," or god. They believe him to be supremely good. Thus they do not need to worship him, as they will not meet with his displeasure. They believe in and worship the spirits of the dead, or "Coo," who have power to do them good or evil; therefore, they worship them to appease them. This is done in many ways. Young men and women are sent to the school of the medicine man, or witch doctor, as we call him, where they are taught the art of sorcery. These sorcerers supply the people with charms, or jujus, for their persons, house, or farm. The chiefs also get them for their town and country.

Sacrifices enter largely into their religious system. They resemble those of the Israelites, and are offered to "Coo." In offering their yearly sacrifice, which is a bullock, they call God's name in connection with that of the "Coo." Their sacrifices are for tribe, family, and individuals. In case blood has been shed there must be a burnt offering to purify the land. This is usually a white hen.

In settling tribal wars they many times offer a human sacrifice.

We have in our school a girl that was taken as a slave in war, who at one time was to be offered in sacrifice, but was rescued by a heathen man interceding for her. The first fruits of their harvests are offered as a war offering to "Coo."

Theirs is an undeveloped country abounding in wealth. Narrow foot-paths are their only roads. They carry their loads on their heads. Conveyance on the rivers is by dugouts or canoes.

Gold and iron have been discovered in many places. There are large forests of walnut, mahogany, camwood, and other valuable woods. Seventy-five miles from the coast, on Cavalla River, I have often been in a large forest of these valuable woods. Near the center of this forest their is undeveloped water-power. The native people are anxious that the Methodist mission should occupy this site and develop this power by establishing an industrial mission. They will make it possible for us to secure from the government all the land, and will give us all the lumber we can use. With a small capital there might be an industrial mission established where we could own the lumber and manufacture it for mission purposes, and sell enough to help in the support of the mission. Such an industry would be a great factor in assisting to civilize, educate, and Christianize these people.

Missionary Work

I lived for three years among these people, but for lack of mission force we were moved; some stations had to be closed, and this seemed to be the one to abandon. When we were moved, Bishop Hartzell sent Miss Agnes McAllister with us to tell the people we must leave them. When she told Rawbah, he said: "We know these missionaries are sick, but we can not let them go until you send us some one to take their place." As it was death to go without his permission, the missionaries looked to God for an answer, and then Miss McAllister said: "Rawbah, you say these people are sick, and yet you can not let them go. They must go. But you are not going to be left alone; you have your missionary. There is Garwood, who was drowned and buried on mission hill. We will not take him from you, he will always be your missionary. You remember his lessons, and know this: that when Jesus comes and Garwood comes forth, you can not tell Jesus you never knew, for Garwood has taught you and has read the Bible, prayed with and for you, and if another missionary comes he will read the same Bible, pray to the same God, and sing the same hymns. Now you must pray to Garwood's God and ask him to send you a missionary."

Rawbah said: "You talk true; we will do as you say, but we want a live missionary. You ask your big father (meaning Bishop Hartzell) if he can send us a missionary." I visited these people about three years later, and they asked me the same questions—"Can we have a missionary?"

I was told that Rawbah had family prayers night and morning, and always asked Garwood's God for a missionary. What steward of God is going to help these benighted people, who have only a spark of light, but who are using it to the best of their ability to answer their own prayers? Here is a golden opportunity for an investment that will pay the largest possible returns for time and eternity.

Bishop Taylor's method was to establish Christian homes in every town and take these people, especially the children, into our homes, and give them an industrial Christian education. He was never able to fully develop his plans for lack of funds. We are working on similar plans. We have established our work in a few centers, and take as many of these people into our homes, or boarding-schools, as we can house and teach. Here they are given an industrial Christian education.

We have school about four hours a day, where the students receive instructions in branches such as are taught in primary and grammar schools. In all our missions we have our mechanical department and our farms. We do our own building and repairing, and prepare our own lumber with the old-fashioned pit-saw. On our farms we grow tropical fruits and vegetables. The girls are taught the art of dressmaking, care of their persons and of the home, and trained to be Christian women. We have three Bible lessons each day, where we spend half an hour each time in studying God's Word. We give these people a practical education to fit them for Christian usefulness in after life.

Our first school in Cape Palmas district was opened in 1877; in 1889 we had our first convert in the interior. What is the result of these years of labor? We have among our converts native evangelists and workers, who are preaching the Gospel, teaching school, caring for the sick and aged, and living consistent Christian lives.

At one of our missions there were a number of converts. When the missionary was moved there was among the converts one who could read a little. These people met at his house every day for family prayers, and on the Sabbath for worship. They are keeping the commandments of God, and as they have received Jesus Christ, their Lord, they are walking in Him, but they need a shepherd.

Our substations are manned by our native converts. At one place there were eighteen in the family. The missionary preached the Gospel, taught school for five days in the week, superintended the farm, cared for the sick in his own school, and had many medical calls from town. For the support of this family and his services he received last year thirty dollars.

There are many other of our converts who are making large sacrifices to carry the Gospel to these benighted people. It will cost to support a student in our school for board, clothing, books, etc., fifteen dollars a year.

NOTABLE CHRISTMAS DAYS IN MISSIONARY HISTORY*

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

The Baptism of Clovis

The first notable Christmas day recorded in missionary history was that of the year 496, on which occurred the baptism of Clovis, king of the Franks—an event of supreme importance in the evangelization of Western Europe. This young king, who had overthrown the Roman power and conquered the territory now known as France, had been born and bred a pagan, but his wife Clotilda, daughter of the King of Burgundy, was a devout Christian, who insisted on the baptism of her children, and endeavored to win her husband to the faith. But notwithstanding her influence, Clovis remained a pagan until a memorable day, when he found himself contending with an overwhelming force for the supremacy of Gaul. He called upon his heathen deities for aid, but all to no avail. Then, appealing to Clotilda's God, he vowed that if victory were given him, he would believe and be baptized. That night death came to the leader of the foe, and Clovis' victory was easy and complete. True to his pledge, he at once put himself under Christian instruction, and on the following Christmas day was baptized at Rheims, with three thousand of his men. He remained, alas! a rough and ruthless warrior, propagating his faith by fire and the sword; yet dating from this Christmas day France was Christian—at least, in name.

Marsden's Christmas Sermon to the Maori Cannibals

On Christmas, 1814, the Maori cannibals of New Zealand heard for the first time a Gospel sermon in their native land. The preacher, Samuel Marsden, chaplain of the penal colony at Port Jackson, New South Wales, had become greatly interested in the Maori seamen who frequently came into port, and it had long been his purpose to visit New Zealand and plant a mission among them. But not until 1814 was he able to carry out his plan. Then, on November 28th, accompanied by several missionaries and a Maori chief named Ruatara, he set sail in the *Active*, a little vessel purchased at his own expense. Arriving at Whangaroa shortly before Christmas, he found war in progress between the natives there and Ruatara's tribe. Fearing to show partiality by going first to Ruatara's home, he landed unarmed, and with one companion spent the night on shore. It was a daring deed, yet Marsden had nothing to fear. Far and wide he was known as the "Friend of the Maoris," and naught but kindness was in store for him. His welcome was far from reassuring, yet it was a welcome meant to show honor to their guest. Drawn up on a high bluff oppo-

* The illustrations used on pages 892, 893, 897, are loaned by the courtesy of Fleming H. Revell Co.

site the landing was a band of naked warriors, some decorated with the teeth of their enemies, others with dollars taken from English sailors they had killed and eaten on the beach not long before. As Marsden approached, a woman came forward, waving a red mat, and crying: "Come hither!" Then, yelling in a frightful manner, the savages brandished their spears, and, springing toward Marsden, executed a war-dance terrifying to behold.

Next morning the intrepid missionary sailed away to Ruatara's home, where a glad surprise awaited him. Going ashore on Christmas day, which was also Sunday, he found everything in readiness for Divine worship. Ruatara, who had preceded him, had fenced in half an acre of ground and erected in the center a rude pulpit covered with native mats. On either side were canoes, turned upside down, to serve as seats for the Europeans, and on a hill above the village an English flag was flying. The chiefs and people had assembled in great numbers, and solemn silence was decorously maintained. The service was opened by the singing of "Old Hundred," and then, entering the pulpit, Marsden preached on the angelic message of the first Christmas day: "Behold, I bring you good tidings of great joy." Surely no more appropriate text could have been found for the Christmas sermon that marked the entrance of the Gospel into New Zealand, and prepared the way for leading the Maori cannibals to serve the loving Christ.



SAMUEL MARSDEN

The Redemption of the Slave-market

Christmas, 1873, was a day of great rejoicing in East Central Africa, for on it was laid the corner-stone of Christ Church, the great cathedral erected by the Universities' Mission on the site of the old slave-market of Zanzibar. This slave-market, with its huge whipping-post, had long been the crowning horror of slavery in East Africa—a plague-spot where for generations men and women had been bought and sold like cattle. Dark as was this spot, it was destined to become one of the brightest in all Africa. On June 6, 1873, one month after the death of Livingstone at Ilala, a treaty was signed between Great Britain and the Sultan of Zanzibar, prohibiting the bringing of slaves across the country to the sea and closing the slave-market at once and forever. The notorious shamble stood empty and deserted—what should be done with it? To the Rev. Arthur N. West, of the Universities' Mission, belongs the honor of conceiving the idea of devoting it to a Christian church. Early in September he purchased all of it that could be bought and gave it to the mission. Services were begun at once in a little mud hut erected on the spot, and plans were laid for the building of a church. So rapidly was the work pushed that by Christmas day the foundation-stone was laid, and the

accursed place, which less than six months earlier had been a very citadel of Satan, was consecrated to the service of the living God.

With Bishop Steere as master-builder, slowly but surely the massive structure reared its walls, successive Christmas days marking epochs in its progress. At the end of four years it was completed with the exception of the roof, which at first was only temporary, and on Christmas, 1877, the first service was held within its walls. The permanent roof was a serious problem. It could not be made of wood, for the white ants would eat it; nor of iron, for that would make the



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THE CHURCH OF THE SLAVE-MARKET, ZANZIBAR
PORTRAITS OF BISHOP MAPLES AND BISHOP RICHARDSON

church too hot; nor of tile, for that would require a wooden foundation. At length the bishop decided to try a mixture of pounded coral and Portland cement thrown in a solid arch by means of wooden supports, afterward removed. This proved so successful that on Christmas, 1879, there was a grand opening of the completed structure, attended by all the Europeans in the island, as well as by the natives in festival array. In planning the church it had been arranged for the altar to occupy the exact site of the old whipping-post, but as this had not yet been built into place, the spot was marked by a great cross of greenery and flowers. The hymns, "Hark, the Herald Angels Sing," and "While Shepherds Watched Their Flocks," were sung in Swahili, and one of the strange sights of the day was the groups of Arabs, who had

so often bargained for slaves on this very spot, gathering in the ante-chapel to listen to the service. One year later, on Christmas, 1880, the altar having been built into place, the first celebration was said in the church, which, since then, has become a blessing to thousands.

Christmas with the Head-hunters of Formosa

One memorable Christmas day was spent by Mackay, of Formosa, and a few of his students, among the wild and ferocious head-hunters of the mountains, who had never before seen a white man or a missionary. In his famous book, "From Far Formosa," the heroic missionary relates his experiences as follows:

It was Christmas when we reached the chief's village and were taken



DR. MACKAY AMONG THE SAVAGES OF FORMOSA

into his august presence. He received us most graciously. A bear had been killed that day, and a fresh piece of his flesh was brought in for us; but we were not equal to raw bear's meat not yet cold, and had to decline with thanks. The women gathered some rice, threshed it, tramped it in a large tray to remove the husk, and pounded it in a tub with a wooden stamper until in a very short time it was ready for the pot. The pot was supported by three old knives stuck in the ground as spits. At supper each made rice into a ball for himself with a wooden ladle and his fingers, and reached for some of bruin's haunches, broiled to suit the taste of a brave.

The chief's house was one large room, fully thirty feet long, with a fire blazing at either end. There were five beds on poles along the walls. The highest was given to me and one close by to the students. We had candles made from the heart of the fir-tree, and as one burned out it was replaced by another. The men smoked, told stories, and discussed the chase. The women were busy thread-making on the spinning-jenny, and as they wound the rhea they laughed and chatted, as their sisters do in

Christian lands. We proposed a song—one of the songs of Zion. They all looked and listened with evident interest while we sang several hymns. Then through the chief's son, who had once visited me at Tamsui, I told them of the far-away home and God's love for the world. It was Christmas night, and away there in a wild place, where no white man had ever been, and in the company of men and women and children who never before heard of His coming, it sent a thrill to the heart to tell of the Babe of Bethlehem, the Man of Nazareth and Calvary. I could not help thinking of their sad state, and of the responsibility of the thousands in Christian lands who had that day taken up the Christmas carol:

Hark! the herald angels sing,
Glory to the new-born King!

A Christmas Dinner in the Heart of Africa

Christmas, 1882, found James Hannington and his little band of missionaries for Uganda encamped at the lower end of Lake Victoria Nyanza, after a long and perilous journey of nearly a thousand miles from Zanzibar. Never were circumstances more unpropitious for a proper celebration of the day; yet in one of his quaintly illustrated letters "to the youngsters at home," Hannington graphically tells how the festival was kept:

Christmas day found us as follows: G—— very ill in bed, A—— and W—— tottering out of fever, and your uncle just about to totter in. We had an early communion, and thought much of our loved ones at home thinking and praying for us, and wishing us true Christmas joy. In spite or our poor poor plight, we felt that we must celebrate the day. So we gave our men a holiday, telling them it was a great day among Christians, and that we should further give them a goat. I had a kid killed for our Christmas cheer, and A—— undertook the pudding. That pudding had its drawbacks, for when we went to the flour-box the flour was full of beetles and their larvæ, and we could not get them all out, the raisins were fermented, and the suet could easily have been compressed into an egg-cup. Then the pudding was underboiled, and yet boiled enough to stick to the bottom of the saucepan, whereby not only was a big hole burnt clean out of the cloth in which it was neatly tied (we were saved the trouble of untying the string), but also its lower vitals had suffered considerably—in fact, were burnt black; and yet a musty, fermented, underdone, burnt plum-pudding was such a treat to African wanderers, that I, for one, ate three slices, and enjoyed it more than ever I remember enjoying a pudding in my life. My only regret was that I could not send each of you a slice—you would have liked it so much!

"God's Christmas Gift"

Christmas, 1895, brought to the Methodist Episcopal Mission at Madras the priceless gift of Sooboonagam Ammal, a high-caste Hindu girl, whose story is one of the most thrilling in the annals of missions. The daughter of a learned and influential Brahman of the strictest sect, Sooboonagam was reared in seclusion in a home of luxury and wealth. Everything that love could devise or money could buy was lavished upon her. Her garments were of the richest silk, her jewels

many and costly. From childhood she was unusually devout in the worship of the gods, and there was no idolatrous ceremony in which she did not join. She visited fifty temples, made pilgrimages to eight sacred rivers, bathed frequently in the sea to cleanse herself from sin, and fasted often—once for forty days—to appease the gods. When her mother took the seal of the priests—*i.e.*, had the seal embedded in her arm, in token of her entire consecration—Sooboonagam desired to take it also. On account of her extreme youth—she was not yet eighteen—the priests refused to seal her arm, but gave her instead a tiny box of sacred powder to be worn always upon her person. After receiving this, she built a costly temple which still stands as a witness of her devotion to the gods.

Such was Sooboonagam when Miss Grace Stephens, Superintendent of the Methodist Episcopal Zenana Mission of Madras, and her coworkers first knew her. Having heard that the missionaries could teach her Tamil, which she was eager to learn because there were certain prayers and ceremonies that could only be performed in that language, Sooboonagam reluctantly agreed to admit them to her home, little knowing what the end would be. For eighteen months or more she cared nothing for the missionaries, and gave no heed to their religious teachings. But by and by she began to study the Bible, and then a great change came. Her zeal for the idols declined, and her love for Christ grew strong. She made no open confession, but her family noted the change, and ere long the missionaries were obliged to discontinue their visits. But by means of letters and messages she kept up communication with them, and they learned with sorrow that she was undergoing sore persecution in her home. At length a crisis came. Finding that she was to be sent to Bengalore to her father's younger wife, where she would be compelled to continue living in idolatry, Sooboonagam decided to forsake all—home, friends, the mother she loved so well, her high rank, her wealth, her costly jewels—and seek a refuge with the missionaries. Sadly and secretly she prepared for her flight, which she had planned to take place on the approaching Christmas day. Of that last day in her home she can never speak without tears. Sore, indeed, was the struggle to part with the mother so dear to her. But Christ was dearer, and when evening came on, this sheltered, treasured child resolutely stepped out into the darkness and sped alone through the streets.

That night Miss Stephens sat alone in her study, weary in body and mind. It had been a happy Christmas, but a very busy one. It was over now, but there were still duties to be performed. Turning wearily to her desk, the faithful missionary prepared to answer some letters, when suddenly Sooboonagam came flying up-stairs, and, throwing herself into the arms of her friend, exclaimed: "I am come! I am come! I am God's Christmas gift to you!" She wore neither jewels

nor costly garments, and had brought nothing save the little box of sacred powder, which she gave to Miss Stephens, in token of her complete renunciation of idolatry. The days that followed were anxious days, for untiring effort was made to win her back. But she remained true, and five weeks later, on February 3, 1896, publicly confessed Christ and was baptized. As she stood at the altar she sang, in a clear voice, the hymn which so well expressed her feelings:

> Jesus, I my cross have taken—
> All to leave, and follow Thee.



MARY REED

In the spring of 1900, in the care of Miss Stephens, Sooboonagam came to America. During her brief stay here she was greatly used of God, and on her return entered zealously upon the work in Madras. Surely it was a great gift that God gave to his workers in India on Christmas, 1895.

Christmas Among the Lepers of Chandag

Nowhere is Christmas more joyously celebrated than at Chandag, where Mary Reed is devoting her life to the lepers. Each successive Christmas day brings brightness and cheer to these afflicted ones, but perhaps none was more blessed than that of 1896, which was marked by the dedication of a new chapel at Panahgah. A letter from Dr. Martha Sheldon, quoted in John Jackson's "Life of Mary Reed," tells of it as follows:

In the afternoon of Christmas eve there was the distribution of warm jackets to the women of the asylum, which took place on the open grounds; they were already seated on the grass when Miss Reed and I arrived. The sloping rays of the afternoon sun fell gratefully upon us and the poor creatures who sat before us, while in the distance stretched the snowy mountains. After song, talk, and prayers, in which the women took part, the presents were distributed. It was a touching sight to see the stumps of hands, which up to this time had been hidden beneath the chuddars, emerge, and, in one way or another, appropriate the nice warm garments sent by friends across the sea, while each expressed her grateful thanks.

In the evening we had dinner together. Miss Reed sat at her little table with separate dishes, and I at another, eating chicken, curry and rice, and peaches from far-away America. We talked with many a ripple of laughter, as we enjoyed our meal in the cosy little dining-room. Later, at the sweet-toned organ, the gift of friends in America, we sang several hymns. Then I left to go to my tent, pitched in the yard. A gentle rain was falling. Oh, blessed rain, greatly needed all over India! It was as tho, at this holy Christmas-time, the heavens were gently brooding over a parched and weary world.

Christmas morning we were up bright and early. After breakfast we went to the dedication of the new chapel Miss Reed has built at

Panahgah, the men's refuge, about a quarter of a mile from her house. Her organ had already been carried there, and soon fifty lepers, men and boys in all stages of the disease, were seated on the clean matting in the back part of the chapel, while the visitors occupied the front. Large open doors, facing each other, furnished a draught of pure, fresh air between us and the afflicted ones. Very touching were the exercises, and very tender were the prayers that went up to the Lord, who on this day made Himself of no reputation, and took upon Him the form of a servant to serve just such needy ones as these. After the exercises Miss Reed and I distributed the warm, comfortable garments that had come for the men and the boys. Oranges were distributed to all, and an extra dinner of rice and goat's meat provided.

Miss Reed and I, with full hearts, went back to the house for our Christmas lunch, after which there was another service for the women



A GATHERING OF HEATHEN AND CHRISTIANS IN THE NEW HEBRIDES

and girls. It was a blessed Christmas day, the sweet memories of which will ever remain with me.

A Christmas Feast in Tanna

Christmas, 1899, was a notable day on the island of Tanna, where the Rev. Frank H. L. Paton, the son of the veteran missionary, John G. Paton, is doing effective work. In his new book, "Lomai of Lenakel," Mr. Paton tells of the events of the day, and the impression they made upon the heathen:

Great preparations were made for our usual Christmas gathering. The worshipers invited all the heathen to a great feast, and a labor schooner hearing of this hastened to Lenakel to improve the occasion in the way of getting recruits. On Christmas morning our people were up long before daylight. As the sun rose the last of the native puddings were safe in the ovens, and at 7.30 the pigs had followed them. At eight

we held a great thanksgiving service, and then, as the labor vessel's boats made for the shore, we began our sports and games. The heathen gathered from all quarters, and over a thousand people filled our grounds. All around were dense masses of armed men. The first item was a tug-of-war, and then came the greasy pole and other contests. The worshipers threw themselves with great heartiness into everything. The bright, laughing Christians, in their many-colored dresses, formed a striking contrast to the black, armed ranks of the heathen.

My first anxiety was the labor schooner, but soon a new peril made me lift my heart to God in prayer. Some of the heathen had not met since war had raged between them. At first they simply glared at each other, and then old hatreds broke out and hot words were spoken. Again and again I started some contest that would scatter the excited groups, but they soon came together again. Then I went from group to group and tried to spread a better feeling. Our Christmas gathering was nearly turned into a scene of bloodshed in our very garden, but God heard our prayers, and all passed off most happily.

The heathen immensely enjoyed the great feast spread out for them, and then the far-away ones returned to their homes, while our people went on with the games. In the evening we had a magic-lantern entertainment and singing. Despite the threatened dangers, the day was most successful, and made a marked impression on the heathen. One of them said, a few days after: "We know that the worship has come to stay. When we saw all the women and children mixing with the men in their joy, and all so nicely clothed, we felt ashamed, and that was why we stood apart and looked on. Where can we go? We can not escape the worship. We must take it in the end."

ENCOURAGEMENTS IN MISSIONARY WORK AMONG THE JEWS

BY REV. LOUIS MEYER, HOPKINTON, IOWA

"In the department of missions to the heathen we record, from month to month, continual new wonders of Divine conquests. . . . How different the record if we attempt to glean from Jewish-Christian sources the signs of redemption for Israel! It seems almost a way to discourage the friends of this cause if we pick up the occasional reports of a Jew or two converted, or a few willing to seek or hear of Jesus. It would seem more to the purpose to say nothing." Thus encourages (?) his readers the editor of a magazine which has, in large letters upon its first page, the motto, EVANGELIZATION OF THE JEWS THE CARDINAL ISSUE OF THE PRESENT CENTURY.

Such statements, based upon the superficial reading of a few monthly or quarterly publications, undoubtedly cause the common conviction that Jewish work, meeting with unsurmountable difficulties, is barren of results and quite useless, and thus increase the general apathy of the Christian Church toward a work which is especially dear to the heart of the Master, and which has shown quite remarkable signs of His goodness and of His gracious presence with the laborers during the past year.

"Encouragement in the work generally during the past year" is the report which reaches us from every one of the more than hundred societies and associations which are at present engaged in the blessed

work of bringing the Gospel to the scattered millions of Jews. And it will be well for us to look a little closer at these encouragements in a work which undoubtedly has greater difficulties than other missions.

We do not claim the slight increase of Jewish baptisms between May 1, 1902, and May 1, 1903, as a peculiarly encouraging sign, for the number of baptisms can never be the measure of success of any missionary effort, and baptism does not always mean conversion. But we claim, as the first especially encouraging sign in Jewish missions, *the greater accessibility of the Jews to Gospel effort.* This does not only mean that there is a very hopeful change in the attitude of the Jews toward Christ and Christianity, for that change has come very gradually during the last twenty-five years. Nor does it refer to the peculiar attitude of American and English Reform Jews, who declare themselves highly honored because Jesus, the teacher and the prophet, was one of their brethren, and some of whom are even trying to introduce the reading and the study of the New Testament into their services and Sabbath-schools. It refers chiefly to the accessibility of the Talmudical Jews in the eastern part of Europe.

The Russian laws, unfavorable to the propagation of any Protestant doctrine within the territory of the Holy Synod, forbid direct missionary effort among the multitude of orthodox Jews, and it is possible only to reach them by the printed Word of God and argumentative tracts. John Wilkinson has scattered thousands of Hebrew and Yiddish New Testaments throughout the Russian pale, and he and Gaebelein and the late Joseph Rabinowitz have distributed vast multitudes of good Gospel tracts in almost all the Jewish centers of Russia and Poland, and frequently the printed Word has shown the way of salvation unto Jewish hearts who were longing and searching for it. But the last year has shown a most remarkable improvement in the reception of the printed page among these fanatical Jews. The late Rev. J. M. Eppstein* was led to start a new missionary paper for Russian Jews, *Kol Shophar,* which he sent by mail to numerous rabbis and prominent Jews in Russia. The result was surprising. A few resented what they considered an insult, and wrote angry letters to the English clergyman. Many copies of the paper were torn to shreds, unread, with bitter curses. But a considerable number of the recipients of the paper not only read it, but were incited to further inquiry. Letters from Russian rabbis began to reach Mr. Eppstein, and a vast correspondence between these searching Jews and the missionary ensued, which a few years ago would have been considered impossible. The proofs of the great usefulness of this correspondence in spreading the Gospel among a class of Jews who hitherto had utterly refused to read the New Testament, are so abundant that now, where Mr. Eppstein has entered into his rest, the London Jews Society is raising a special

* See MISSIONARY REVIEW, August, 1903, pp. 609 and 621.

fund for the continuance of the correspondence with Russian rabbis and the circulation of the periodical, *Kol Shophar*.

Add to this the greatly increased demand of the Jews everywhere for the Yiddish Old Testament and their continued readiness to receive the New Testament, and there can be no doubt that the Jews were never so accessible to Gospel effort as at present.

II. The greatly increased interest of Christians. We do not say the greatly increased interest of the churches, because their interest in Jewish missions is little, if at all, increased. The number of denominational missions to the Jews has decreased a little during the past years, and many of those in existence are greatly hindered by decreasing contributions. But the interest of individual Christians in the conversion of the Jews has greatly increased during the last year. Three reasons for this can be given.

First of all, the shameful massacre of Kischineff called the attention of the whole world to the despised Jew, and the Christian joined the Jew in his protest against the barbaric cruelties of the Russian mob and the connivance of high Russian government officials. The pulpits rang with earnest appeals to come to the help of the suffering Israelites, and these appeals led naturally to an increased study of the promises of the Word of God concerning His chosen people, and thus to an increased interest of individual Christians in Jewish missions.

In the second place, the great accessibility of the Jews to Gospel effort is so manifest that men interested in Jewish work took new courage, brought new sacrifices, and by their example influenced others. Thus, Mr. Corey, long interested in the Jewish work in Pittsburg, saw the encouraging signs, and, believing that the time for a step forward had come, provided from his own means a well-equipped home for the Pittsburg mission. It was, as far as we know, the largest gift of any living individual to Jewish missions on this side of the ocean since their beginning. His faith must influence others, and the gift encourages every Jewish worker.

In the third place, the movement among the Jewish followers of Jesus has greatly increased the interest of Christians in Jewish missions. This is proved by the large number of letters from individual Christians in almost every part of the world, which reached the writer after the Hebrew-Christian Conference held in Mountain Lake Park, Maryland, July 28 to 30, 1903.

And that brings us to the consideration of the third encouraging sign in Jewish missions.

III. The Hebrew-Christian movement. The greatest obstacle in the way of the spread of the Gospel among the Jews, and of the increase of interest in Jewish missions, has probably been the fact that the great majority of those Jews who believed in Jesus as the Christ were entirely absorbed by the existing Christian churches, and thus bore

no testimony of the fruitfulness of missionary work among the Jews. In addition to this absorption, it was deplorable that many of those who posed before the public as "converted Jews," and collected money for themselves or nominally for work among their Jewish brethren, were frauds and impostors, so that even well-meaning Christians lent an ear to the oft-repeated claim that all the converts from Judaism to Christianity were simply attracted by financial considerations.

Many efforts to correct this condition were made during the nineteenth century, but all were in vain. A small party arose, chiefly composed of Gentile workers among the Jews at first, which favored the founding of a Hebrew-Christian Church, in which all the Hebrew-Christians were to be united. Tho this idea has met with no favor in the United States, and only few Hebrew-Christians of other countries have come out openly in favor of it, the plan is so much discussed in missionary magazines of Germany and England, that even the approaching International Jewish Missionary Conference in London (October 21 and 22) is to consider its Scriptural aspects.

Hebrew-Christian Brotherhoods and Alliances had frequently been founded in America and England during the nineteenth century, but none of them had proved of much help in the difficulties which confronted the Jewish work from within, when God put it into the hearts of a few Hebrew-Christians, who had met in Boston in 1901 (by invitation of Dr. E. S. Niles), to undertake steps looking toward the founding of a Hebrew-Christian Alliance. The appointed committee, shrunk to two members, saw the way providentially opened, and called a meeting of Hebrew-Christians to Mountain Lake Park, Maryland, and after that meeting was called there appeared unexpectedly that which we would call the most encouraging sign perceived in Jewish mission work for many years. The call, through friends of the cause, found its way into German and British magazines for Jewish missions, and was not only read with interest, but heartily seconded. Thus it came that the corresponding member of that committee received almost four hundred and fifty letters from Hebrew-Christians in every part of the world, who rejoiced in the prospect of a Hebrew-Christian Alliance, for which many of them had prayed for years, and also official letters from already existing Hebrew-Christian Alliances in London, Stockholm, and Jerusalem, pledging support and signifying readiness to join in an International Hebrew-Christian Alliance.

The Mountain Lake Park Hebrew-Christian Conference was held on the prearranged date, and tho it was not largely attended, it undoubtedly marks a forward step in Jewish missions, and is of greatest encouragement to the laborers and friends of the cause, because it has established beyond doubt that the Spirit of God is moving among those Hebrews who followed Jesus outside the camp, so that their ears are opened to the cry of their brethren perishing without the

Gospel, and they are ready to band themselves together for increased effort among Israel, for stronger testimony to the Church of Christ, and for mutual strengthening and helpfulness.

To us the Hebrew-Christian movement of to-day speaks of the time to favor Zion, the set time, and is an earnest of great things to come. For when the Jewish believers in Christ, scattered over the whole world and found in every condition of life, are thus banded together for earnest Gospel effort, we may look for the onward march of the Gospel not only among the Jews, but also among the heathen.

Truly, the Lord is encouraging his children in their efforts among the Jews. May these encouragements lead us to more earnest prayer, greater liberality, and largely increased efforts!

THE MISSIONARY MIRACLE

BY REV. J. K. WILSON, D.D., PORTLAND, ME.

The parable of the sower is the missionary parable, setting forth the seed, the sower, and the varying conditions of soil in "the field, which is the world." In like manner, the miracle of the feeding of the five thousand may be considered as the missionary miracle. In no other of our Lord's mighty works have we so clear an illustration of the meaning and content of the great commission.

Here are the three factors in the missionary equation: A world that needs; a Christ who gives; a Church that carries.

1. The primary missionary impulse. "When *He* saw the multitude *He* had compassion." Our interest in men is begotten of His interest in them.

2. The supreme missionary obligation. "*He said* unto them, Give ye them to eat."

3. The feeding of the five thousand was distinctly a superhuman and Divine work, not a development of the time and place and existing conditions. Missionary success is not the evolution of germs of good in heathen religions; it is the direct working of the grace and power of God.

4. The Divine purpose includes human thought and study. "He Himself knew what He would do"; yet He said to Philip: "Whence are we to provide bread, that these may eat?"

5. The apparent inadequacy of the means—an invariable factor in every problem of Christian service. *E.g.*, the twelve, and the opposing forces of a whole world lying in sin; Luther and the Romish hierarchy; Carey, "the cobbler," and the millions of heathen. Judged by human standards, there is never "enough to go 'round.'"

6. The Divine mathematics: $5 + 2 \times 1 \quad 12 = 5{,}000$. Five loaves and two fishes multiplied by One Lord and divided or distributed by

His twelve disciples, is equal to the needs of furnishing enough for five thousand people.

7. The use of the commonplace. *Barley* loaves—the commonest kind of bread; that of the extreme poor. And *small* fishes.

8. Christ uses and multiplies what a man has, not what he would like to have.

9. Giving is keeping. If the lad had eaten his luncheon, we should never have heard of it nor of him. In surrendering it for the Master's use, both he and it are kept in perpetual remembrance. True immortality is relation to Jesus Christ and His work.

10. Christ's answer to question and remonstrance often takes the form of command. "Send them away, that they may buy food." "Give ye them to eat." "What are these five loaves and two fishes among so many?" "Make the men sit down."

11. Orderly planning and arrangement. "They sat down in ranks, by hundreds and by fifties." Systematic missionary work *vs.* "wild-cat" schemes.

12. The limit of obligation: the last man. So long as one was unfed, the obligation to carry the food gripped the disciples.

13. The limit of supply: the last need. Enough for all, "as much as they would." "To the uttermost."

14. The emphasis of the individual. The mass was divided into companies, and was ministered unto by the twelve. But to each individual man in his hunger, an individual disciple was sent. It is individual work that is needed, and individual contact that tells.

15. The shortest way to the needs of men is *via* Christ. The disciples were for feeding the people through the medium of the nearest village. Jesus said: "They need not go away; there is a nearer source of supply."

16. Each must pass on to the next that which he has received. The fifth man in the third row, *e.g.*, has no monopoly on the bread and fish that have come to him. All have equal right.

17. Care for the fragments that remain: the conversation and use of the "by-products" of missions—education, culture, commerce, etc.

18. The disciples were not to spread out their provisions that the men might come and be fed; they were to go to them. A church that is not carrying the bread of life to starving souls is violating its commission and making void its character. The condemnation of the world is that it will not come to Christ; the condemnation of the church is that it will not go for Christ.

19. Increase by expenditure. "Religion is the only commodity of which it is true that the more we export, the more we have."

20. The Gospel is a trust, but not a Trust. "He gave to disciples *—to set before them.*"

THE MASTER'S METHOD

THE STUDY OF THE MIRACLE-PARABLE OF THE FEEDING OF THE MULTITUDE

BY DAVID M^CONAUGHY, NEW YORK
Forward Movement Secretary of the Presbyterian Board of Foreign Missions

Each miracle of the Master is likewise a parable in action, even as every parable is practically a miracle in word and in thought. Is it not strikingly significant that of all the thirty-four miracles of Jesus the only one recorded by all of the four evangelists is that of the feeding of the five thousand? Altho not even the birth of Jesus, nor His baptism, nor the beginning of His ministry, nor, indeed, any other event, except those that cluster around the cross, has been thus recorded, yet this one miracle, of all the rest, has been preserved by Matthew (xiv: 13–21) and Mark (vi: 30–44) and Luke (ix: 10–17) and John (vi: 1–14).

In the midst of that inimitable picture of the world's unspeakable need is put the problem which is still awaiting solution—the problem of the evangelization of the world: "*Whence are we to buy bread that these may eat?*" And after three suggested solutions, typical of the answers given by the Church throughout her history, the Master's own method is given, not in mere words, but in acts. When once this pattern, shown us in the Mount, is followed, the problem will be solved, and not until then.

I. The Problem

The question is not so much as to whether the heathen can be saved if they do not get the Gospel; the question, rather, is whether the Church can be saved if she fails to give the Gospel to the world. For is it not evident on the very face of the problem (1) that it is the Divine purpose "that these may eat"; (2) that what is required is something that it is necessary to "buy," not what, costing little, is worth little; and (3) that it is "we" who are offered the unspeakable privilege of partnership in the "King's business" of providing the Bread of Life for the perishing multitude?

The problem is a vast and complex one, whether considered from the standpoint of *who* these are that are to be fed, or *what* they need, or *whence* the need is to be supplied.

In the picture before us the situation is put in a few strokes of the great Spirit-Artist's pencil: "A desert place"—"a great multitude"—"as sheep not having a shepherd"—"the day far spent."

1. *Their number* is beyond adequate conception. No arithmetic can grasp a billion souls, altho we talk glibly enough nowadays of a billion dollars. We even speak of a billion-and-a-half-dollar steel trust when we fail utterly to get hold of a billion heathen trust! If one were to count at the rate of one every second for eight hours a

day seven days in the week, unceasingly, it would take over a century to even count a billion, and meanwhile three generations more would have come on the scene, and the task would be three times as great as at the beginning. No wonder that when one considers that appalling procession of non-Christians—the 336,000,000 Buddhists, 208,000,000 Hindus, 192,000,000 Mohammedans, 60,000,000 Confucianists, and 225,000,000 Pagans, not to include those of corrupted forms of Christianity—one is tempted to give the problem up just because it is so big.

2. *Their need,* too, can scarcely be exaggerated, but, summed up in a single word, it is simply this: *the Gospel* to the whole man—body, mind, and soul. And this is what the Master meant to give the multitude when He sent the first disciples forth and outlined the plan thus:

Healing.....the body
Teaching.....the mind
Preaching.....to the soul

In carrying out that threefold and all-embracing program there are

II. Several Solutions Suggested

1. "*Send them away*" is the summary, but utterly selfish, response of Judas No-faith. That was the attitude of the churches of Asia Minor, whose candlesticks were removed because their candles, hidden under a bushel, went out. It was the answer of the Church of the Middle Ages, which sent forth the Crusaders with sword and torch to wreak vengeance on the Mohammedan world—not to give the Gospel, but to recapture the Holy Sepulchre. It was the spirit of Rev. Sydney Smith, who leveled the shafts of his satire at the consecrated Christian cobbler, and described William Carey's proposal to give the Gospel to India as "absurdity in hysterics, illusion dancing in wildest frenzy, preposterousness run mad, the unsubstantial dream and vision of a dreamer who dreamed that he had been dreaming." It was the attitude of Dr. Ryland, President of the Baptist Association, who is represented to have tried to suppress Carey by saying from the chair: "Young man, sit down; when God pleases to convert the heathen, He will do it without your aid or mine." It was the answer of George Hamilton, in the General Assembly of the Auld Kirk of Scotland, when he pronounced foreign missions "illusive, visionary, dangerous to the good order of society"—as "improper to propagate the Gospel abroad, so long as there remained a single individual at home without the means of religious knowledge."

2. "*Two hundred pennyworth is not enough*" is the half-hearted suggestion of Philip Little-faith. But is it intended thus to indicate the limit of ability or of willingness? No one will deny that with the wealth of this country rated at the enormous sum of $100,000,000,000,

there is in the hands of the church-members enough to speedily put the blessings of the Gospel within reach of every creature in the whole wide world. The deposits in the savings-banks of the United States of America, which seventy years ago averaged $135, now amount to no less than $400 for each inhabitant. Last year, in this country, there was wasted for liquor $1,600,000,000; for tobacco, $800,000,000; and for amusements, $700,000,000; while the expenditure of all the denominations for the evangelization of the world was only a little over $5,000,000. How is it that when $75,000,000 can be thrown away in a vain search for the North Pole, we stick at "two hundred pennyworth" for the carrying out of the Great Commission of Jesus Christ our Lord?

3. "*There is a lad here who has five loaves and two fishes, but—*" The suggestion of the observant and businesslike Andrew Faith-and-Works is the nearest approach to a solution. It is the answer of the Student Volunteer Movement, with its most magnificent offering of young life that the Church has ever seen in all her history. But, sad to say, a "missing link" is discovered at this point. Church Boards not being enabled to keep pace with the splendid enthusiasm of the Student Movement, there have of late been fewer volunteering than hitherto. Now it is seen with increasing clearness that alongside of this Student Movement for *Going* there is needed a Movement for *Knowing and Sending* on the part of those outside of colleges, and especially of the entire rank and file of the men of the Church. The time is past for relegating the problem of missions to the noble women who have long set such a splendid example; the men must cease to hold their interest in missions in their wives' names.

With fresh purpose of obedience we are turning to the fountain-head to learn

III. The Master's Method

His way of solving the problem is a perfectly plain and practicable one, the only sufficient solution. He spells the answer in three great action words:

1. *Prayer.*—"He went up into a mountain." At the opening of the scene and again at the close we see Him there alone, in touch with the source of all power. The streams that turn the world's machinery rise in the solitude of the mountain tops. It was in the haystack prayer-meeting at Williamstown that the whole missionary movement of America originated. If we would emulate the Master we must heed the appeal of Joseph Neesima and "*advance upon our knees.*"

2. *Study* is the next essential in order to the solution of the problem. "He lifted up his eyes" and "saw a great multitude, and He was moved with compassion." It was not mere pity, but a fellow feeling that resulted from knowing the condition of the multitude.

"Lift up *your* eyes and look upon the fields, that they are white already unto harvest."

Surely there could be no more cheering fact than this: that a million and a half women were engaged in systematic study of missions in the United States last year—unless it were that as many men were to thus seriously grapple with the greatest problem in the world!

If only the practical Andrew can be got to stop long enough to look carefully into "the basket" and see just how many loaves and fishes are available, and then consult the Master's pleasure, the problem will be speedily solved.

3. *The practical application* which follows inevitably after prayer and study is spelled in several syllables:

(*a*) *Organization*......"Make them sit down"
(*b*) *Consecration*....."Bring them hither to me"
(*c*) *Commission*....."Give ye them to eat"
(*d*) *Consequent blessing*....."Gather up the fragments"

(*a*) "They sat down *in ranks, by hundreds and by fifties.*" The very first step toward a speedy solution of the problem is to definitely *distribute responsibility.* Dividing the multitude of five thousand into fifty rows, one hundred deep, each of the twelve members of that primitive church had just four rows to feed, leaving half a share to the little man who had provided the wherewithal. On the same principle, if the responsibility of giving the Bread of Life to the ten hundred millions of non-Christians were distributed among the two hundred millions of Protestant Christians, *each would have but five to feed.* Instead of giving the problem up because it is so big, what is needed is to get it down to practicable proportions.

Take, for instance, the section of the problem with which the Presbyterian Church in the United States of America has to deal, and in order to reach the one hundred millions to whom that Church has undertaken to give the Gospel, each of the more than one hundred million communicant members at home would be responsible for not more than one hundred—one to each row of one hundred. With all her vast resources of men and money, is it not perfectly practicable for this to be accomplished *within this generation?* But on the present basis, it will take the Presbyterian Church centuries to overtake what she has undertaken. For, counting all the men on the field, unordained as well as ordained, each male missionary of that Church is at present responsible for a population of not less than three hundred thousand, or as many people as are found in Arizona, Nevada, Wyoming, and Alaska combined; and even that does not fully show how overwhelming is the situation. If reinforcements were sent on the basis suggested by the missionaries of India—a man and a woman for each fifty thousand—and even if all the men were married, it

would call for not over six thousand. When the average salary is only $575, what church could not have its own associate pastor on the field abroad? And there are more than seven thousand seven hundred and fifty Presbyterian Churches (North).

(*b*) *Consecration* must accompany organization—"Bring them hither to Me." If each three hundred and thirty members, on an average, were to combine in assuming the support of a missionary couple, the problem would be solved, and the cost to each member would be less than one cent a day, or about the amount of a single trolley fare a week. Is it not evident, then, that all that is necessary is to *distribute the responsibility?*

(*c*) But more than money is called for: "Give *ye* them to eat." The *commission* that comes to each one can not be met by a mere contribution of money. Whether we go or send, we are expected to render personal service as workers together with Him.

(*d*) *Blessing* is sure to follow such consecration of one's self and substance in a measure far exceeding anything that we might ask or think. In place of the little hand-basket, in which our few loaves and fishes may have been brought, shall be given us heaping hampers—"good measure, pressed down, shaken together, running over" (Luke vi: 38).

IV. The Sequel

"The people said, this is of a truth the Prophet that cometh into the world." The problem will be solved, the evangelization of the world accomplished, when the Church adopts the Master's method of feeding the multitude.

TRIALS AND TRIUMPHS IN BASUTOLAND*

BY REV. ALFRED CASALIS
Missionary of the Paris Missionary Society

[The following address of Mr. Casalis, of the French Protestant mission in Basutoland, a country under the British Protectorate in South Africa, gives a most interesting description of the history of that mission (founded about seventy-five years ago) and of its present condition; and, still more, of the prospect now opening up of a future of vast influence to be exercised by the people of Basutoland over all the tribes of these vast regions, in consequence of the Christian education they have received and are still receiving from our admirable friends of the French mission. The following pages will repay careful perusal, and the questions now becoming very urgent and perplexing, concerning the natives of South Africa, may find some solution through the Christianizing and uplifting of Basutoland.—JAMES E. MATHIESON, Esq., London.]

The history of the Basutoland mission is no mystery to the Protestant public. Who has not read or heard of these heroic times, when Moshesh, that clever diplomatist and most valiant warrior, fought for

* Translated from a paper read at the Paris Conference in June, 1902.



HEATHEN WOMEN OUTSIDE A KRAAL IN BASUTOLAND

the independence of his people, while the pioneers of the mission were engaged in another struggle, longer and more difficult, against the heathenism of the Basutos? This battle for Christ, begun at the opening of the last century, has been prolonged up to the present hour, not without many reverses of fortune. Thank God, however, victory has been gained over these reverses, and to-day this mission is doing a magnificent work.

The Basutos have, under the kind protection of a foreign power preserved their autonomy and central native government, and the tribe has maintained the integrity of its territory, is rich, and on the high road to material prosperity. The mission, firmly established by its founders on a solid basis which nothing has been able to shake, has reached the maximum development of its limits, covering the country with a network of stations and outstations, and has launched out its intrepid couriers even into the valleys and gorges of the Orange and Dratkensberg rivers. It has organized with method and wisdom its native work, and is reaping little by little in joy what for so long has been sown in tears.

This progress is identical in the social and the religious spheres. The history of the mission is joined closely to that of the tribe. Only those can realize this who know what was the life of the Basuto before the arrival of the first missionaries. The date of the birth of the mission is also the date of the official beginning of this tribe. Together they have grown, together they have passed through great political crises which nearly destroyed them, both in '58 and '66 and from '80 to '83. Basutos and missionaries have passed through the same trials, the same joys, the same disappointments, and the same

hopes. In their darkest hour the Basutos have found us faithfully attached to them and ready to share their fate. They have never forgotten it, and never will forget it. Thus the name of *Fora* (France) is in the plains and mountains and valleys of Basutoland a name dearly respected. One day, at a great "palaver" of the tribe, I heard the Paramount Chief Lerothodi affirm solemnly that that which had saved his people from destruction was "*Thuto-ea-ma-fora*" (The Gospel of Christ brought by the French missionaries). They know this in Africa, and are grateful to us to-day. The French mission, often suspected or defamed, has at last conquered the respect and good will of the English government and of the Boers. In the religious world among those acquainted with missions—in Germany, America, and England—the Basuto mission is known and highly appreciated. Figures have their convincing power and speak for themselves. The results attained by the French Society in Basutoland press themselves on the attention of all those who are deeply interested in the Kingdom of God. We wish to give our testimony to the faithfulness of God, and to tell of that which has been obtained in Basutoland by seventy years of faithful service.

It was the French Protestants who gave birth and activity to missionary life in Basutoland. It is rare now to find eye witnesses of these first steps in the arena of missions, but the Church should not forget that the Basuto mission has been one of the first fruits of the religious revival in France at the beginning of the last century, and that it has won for us the good name of faithful Christians, sincere evangelists, and of good workmen in the harvest-field of God.

The Basuto mission is in the way which leads to success. I will not seek to prove it by its internal progress, but in trying to show the



EVANGELISTIC MEETING CONDUCTED BY THE PARTY FROM MORIJA MISSION

influence which it exercises all around and beyond its natural frontiers. In the development of missionary work, as in all other human or Divine activities, we can not assign them to their limits, and say to them "Thus far and no farther." The human and Divine mind always tends toward fresh conquests, to spread itself abroad, to make itself universal. It is not possible that a prosperous and living mission should be stopped in its moment of expansion by the conventional limits of a political frontier. From every living organism there radiates an activity of life which tends to reproduce elsewhere that to which it has given birth in its original center. Life reproduces life, and this life grows, extends, and conquers successively new spheres of action. Thus it is and always will be increasingly, we believe, with the Basuto mission.

I will divide this subject into three parts: (1) The foreign influence of the Basuto Church. (2) The academic influence of the mission. (3) The influence of our literature in the neighboring tribes.

The Church and Its Influence

Missionary work in South Africa, as elsewhere, has been closely linked with political events. Often missionaries have found themselves in conflict with the policy of the whites; such a conflict provoked the burning of Livingstone's home and books, and the expulsion of the French missionaries from Basutoland in 1866. The policy of the whites toward the blacks is nearly always one of conquest and repression. The whites begin by destroying, and then claim to build upon the ruins which they have made. Missionary work, on the contrary, is a work of preservation and regeneration. The missionary seeks to protect and safeguard the rights of the native, then to introduce into this rudimentary society the great regenerating principles of the Gospel.

In Africa, and perhaps elsewhere, missionaries have too often simply acquiesced in the methods of armed force and forcible annexation. Have we not even heard it affirmed that there must be first the conquest of arms in order to introduce the Gospel? Consequently, missionaries have often wrongly been considered agents or allies of foreign governments against the natives. As a matter of fact, missionaries have too often been content quietly to see the soldier interfere and break the power of the native chiefs. On account of this, there is sometimes a certain bitterness and distrust in the heart of natives against missionaries. Ethiopianism is partly one result of this error.

In Basutoland the situation has been very different. The mission has identified itself with the tribe from the first, and has never departed from this attitude. In 1880–83, for instance, when most of the whites, both traders and magistrates, had left the country, the French missionaries remained at their stations and suffered the same

privations as the Basutos. This characteristic attitude has been fruitful of happy results. It has shown the natives that missions and white conquests are not synonymous, that the Gospel, on the contrary, is a principle of liberty, and that the missionaries fervently desired the preservation of the integrity of the Basuto territory and their autonomy. They have put this down to our credit.

The circumstances have helped us. The Basutos, growing more civilized, more disciplined, and more loyal, have made themselves respected even by their enemies. In short, it so happens that, surviving all other South African tribes, that of Moshesh alone has preserved its territory, its autonomy, its chiefs, and the habits and customs of its ancestors—in fact, all that constitutes its nationality and dignity.



MORIJA MISSION STATION CHURCH AND SCHOOL BUILDING
Training institute in the distance

The other tribes, vanquished and subdued, admire and respect the Basutos, or envy them, as do the Pondos, the Zulus, and the Bechuanas. Khama, and even Lewanika, have amicable relations with Lewthedi, and exchange with him presents and courtesies.

The religious work, so closely connected with the political and social life of the tribe, has benefited by this state of things, and the blacks of South Africa know and respect that which the French mission has done for the Basutos. The native Christians of the neighboring tribes and countries lean upon the Basuto Christians, and look up to them. Tribe and mission, Basutos and Basuto Church, form one whole, and their reputation has spread together over South Africa.

What is taking place at this moment in South Africa? A vast

work of civilization and Christianization of the blacks. However doubtful may be the results obtained by certain methods of evangelization, however imperfect may be the Christian or Christianized natives, it is nevertheless evident that considerable results have already been obtained. It is not possible that the good seed of the Gospel should have been so plentifully sown during seventy-five years without some success. This preaching of the "good tidings," this new spirit, has worked and borne fruit. The blacks have partially emerged from their torpor. They feel, without reasoning it out, that they need a new guiding star. They aspire, perhaps unconsciously, to a different organization of their social condition. It is, above all, in the religious domain that this spirit of awakening manifests itself.

How do the whites receive these new-born ambitions of the black population? Perturbed and uneasy, because of this spirit of independence and initiative unexpectedly developed among the blacks, they have been taken unawares. Too much caution, slowness, and distrust on the one side, too much haste and lack of method on the other, have produced disastrous results. As a result, most of the South African missions have lost many of their members through Ethiopianism, which, instead of working with them, works against them.

Thank God, thus far it has not been so in Basutoland. The methods adopted there have been both prudent and daring. When it has been well to loose the reins a little we have done so; partial errors have sometimes impaired the whole, but we have succeeded in establishing three principal things:

(1) *A corps of evangelists,* to which is entrusted the evangelization of the heathen. This is very important, and agrees with the principle of "Africa evangelized by the Africans."

(2) *A pastorate.* The native pastors have to-day the same rights that missionaries have in all that concerns the management of the church. In conference their votes have the same value as ours, and they have shown themselves worthy of it up to the present moment.

(3) *One central fund,* which unites the twenty parishes and the one hundred and twenty outstations of Basutoland, joining them in view of one common effort, and teaching them, little by little, the great principle of solidarity, which is so foreign to the intelligence and heart of the black.

The machinery of work is still far from perfect, but is on the high road to be so, rendering already great service, and, as a whole, does not lack dignity and power. Here is in its main features the ideal organization of a native church, destined to autonomy, and we are ambitious to offer the Church of Basutoland as a model and pattern to the native Christians of South Africa. We wish to show the natives what true Ethiopianism can and ought to be—*i.e.*, a church managed

ecclesiastically and supported financially by natives only. I am convinced that in this respect it is our duty to make our operations better known, and to extend them. It is not impossible that when things settle down again in South Africa that the Dutch (Boer) Synod may consult with us, and ask for our cooperation for the organization into "churches" of the native communities who live in the Orange River Colony. These communities have been neglected and left to themselves, but the Dutch Church will not be able to ignore them much longer.



NEWBERRY HALL TRAINING INSTITUTE, MORIJA

Notwithstanding the difference of race, these blacks of the Orange Colony look to us. Several misssonaries have had to look after the little outstations in the Orange territory, composed of natives who wished to attach themselves to the Basuto Church. A large district, that of Witsgieshock, would open to our influence any day we wished. No one can see what the future has in store for us in South Africa. But we may be permitted to hope and pray for one great native church, uniting in the same faith and under the same church discipline all natives speaking the Basuto language, both in the Basuto land and in the neighboring countries of the Orange Colony and the Transvaal.

This may appear Utopian. Undoubtedly we are still far from it, but all the more reason for the Basuto mission to continue its work of pioneering and education. It is not from ambition that we wish to see the Basuto Church take the lead in this movement, but solely because it is our conviction that the methods employed in Basutoland are the only ones which offer solid guarantees for the future. The strength of the Basuto Church arises from the fact that it is based on *conversion* and upon *firm discipline.*

It may seem strange to have to insist upon the necessity of conversion in missionary work. It is, nevertheless, only too true that many of the so-called missionary churches are far from attaching to conversion a primary importance, and that many natives are received as catechumens upon their simple request, without any careful examination. They are then baptized and admitted to the Lord's Supper with the same incautiousness. This is the cause of much sorrow and failure in the work of the conquest of souls. We have tried to place true conversion at the foundation of the increase of the church, and in this



SCHOOL INSPECTION AT MORIJA

respect I believe that we have attained very encouraging results, and have formed a church in which the necessity of conversion is understood and respected. Far be it from us to attempt to appear different from what we are, and to pretend that all native Christians have passed through real conversion. This would be too good to be true. There was a Judas among the twelve, an Ananias and a Sapphira in the primitive church which appears to us so pure and so holy. We only affirm that the Basutos know what conversion is, and understand that to be truly a child of God it is necessary to have passed through this profound crisis. There are those who deceive us and deceive themselves as to the reality of their own conversion, but that can not make void the principle itself. It is important that we should assert our principles more and more in this respect, that we should preach by example, and that we should maintain our methods. In face of the slackness tolerated elsewhere, or practised openly by Ethiopianism, it is necessary that the natives of South Africa should see growing up a church based upon conversion, self-denying, and aspiring after purity and holiness. A church thus directed can not fail to shed around it light and life, and to play a useful rôle in the rise of this best religious association which will be one day the native church of South Africa. We can never be too ambitious in this respect.

This need of conversion and this aspiration after purity we have strengthened by firm discipline. No doubt we have sometimes been reproached with having abused our authority as an ecclesiastical body by imposing a too severe discipline on the blacks: with having prohibited things which were without importance in the sight of God—

which were not bad in themselves, and were only national customs, doing no other harm than shocking our European ideas. A certain amount of sentimental sympathy has been expressed on this head. My personal conviction is that our discipline is consistent with the spirit of the Gospel, which demands both self-denial and sacrifice from its adherents, and that it will not be possible to raise the blacks above their primitive barbarism without the destruction and total eradication of polygamy and "marriage by cattle."

As to the prohibition of spirits in all its forms, is it not our duty to fight drunkenness by the only efficacious means? When a nation so intelligent and civilized as the French is striving to kill itself by alcohol, what can we expect from an African tribe only half emerged from paganism? It is necessary to forbid the use of it, as we prevent children playing with fire.

As to the fact that we prohibit an adulterer, for instance, from approaching the communion-table, can you blame us for trying to keep order and decency in the most solemn ceremonies of our worship? All church discipline can only be imperfect and temporary, but discipline is good for us so long as we live on this earth and have not come to the perfect stature of Christ.

In Basutoland our discipline has been our strength. It has prevented paganism from entering into the church, from disfiguring and sullying it.

What is the attitude of some other missions who have come at a



THE NATIVE PRINTERS OUTSIDE THE MISSION PRESS

comparatively recent date, and have brought to Basutoland the methods of sectarian proselytism? They have adopted a system of the greatest tolerance. Under this apparent generosity much diplomacy is concealed. To attract the natives by presenting to them a less severe and more attractive Gospel: to baptize the heathen as they are, without seeking to free them from their paganism, then to hide it all under the cloak of the church—such has been the method not openly avowed but employed in fact; it would be easy to prove this by examples.

Lastly, Ethiopianism has come to make a systematic use of these methods. Out of a spirit of opposition, it proclaims its contempt for all discipline. The leaders, seeking before all to gain popularity, and to gather around them as many people as possible, have closed their eyes, and wilfully ignored all the faults of the clergy which they have collected and all the moral wretchedness of their flocks. It is urgent that in this dangerous current the Basuto Church should stand as an immovable rock, submitting bravely to a severe discipline, and offering to all the ideal of purity and holiness which it hopes to attain some day. We have already in this respect rendered some service. Other missions also have recently decided to combat alcoholism and "marriage by cattle." May God grant that the Basuto mission shall remain faithful, and to hold high the standard which it offers to the natives, preventing thus the infiltration into its bosom of a paganism which, tho apparently conquered, will only have cleverly concealed itself to reappear in its own time!

Education in Basutoland

The system of schools in Basutoland is thoroughly organized, as evidence of which are our one hundred and fifty primary and five superior schools—normal, industrial, etc. We make great sacrifices for our schools, for they play a double part—that of intellectual teacher of the tribe and religious instructor. We have a large proportion of heathen children in the schools, who receive there their first Biblical instruction. Many of these children receive serious impressions which, as they grow up, lead to their conversion. We can not sufficiently appreciate this admirable instrument of education and evangelization.

It is here that we have a privileged position. Every year there come to us numbers of children and young men from outside tribes, attracted to our schools by a thirst for knowledge. Many young men, who have come from Kimberly, Mafeking, Johannesberg, and elsewhere, to-day have returned home, having found in Basutoland their first stock of knowledge and, what is still better, faith in the Gospel.

The Normal School, and especially the Bible School, have a preponderating part in this outside influence of the mission. Among the pupils of the Normal School we have recently had two nephews of

Khama, the celebrated Christian chief of the Ba-Mangwato, and the son of Iababu, the famous editor of the Kaffir journal *Imvo*. There are in Cape Colony schools more important and better equipped than the normal schools of Morija, but the natives have confidence in us and love to send their sons to us. The Bible School is a true nursery of young evangelists and teachers for the Orange Colony, the Transvaal, and Bechuannaland. Over two hundred young men have come to us thus from foreign parts, and have received from us the best we had to give them, and thoroughly penetrated with the spirit and the methods of the Basuto mission. They have returned home to work for the conversion of their countrymen. Some who have been sent by



THE TRAINING INSTITUTION
Examination by the committee

missionaries of other societies find on their return employment and an assured salary, others who come on their own responsibility establish little independent and benevolent works. Thus the name and the knowledge of Christ radiates from Basutoland into the regions beyond. Why should we not aim at something of the same kind for our Theological School? It seems to me that it would be an advantage if this school were not exclusively for the Basutos. Of course, it would be necessary to act with prudence and foresight, and not to provide the means of study to young men who had received no real call; but our colleagues of the Dutch Church in the Orange Colony and Transvaal are seeing more and more the necessity of evangelizing the blacks. They could not and would not found a theological school for them, but it would be quite possible to make an agreement by which they should send their pupils to Basutoland. This, moreover,

would be a step toward a federation of native churches—toward true Ethiopianism. But if there is a question which forces itself upon all the missionary bodies of South Africa, it is the unification of their methods. It is necessary to arrive at a federation of all the native churches based on the same confession of faith, with a pastorate recruited in the same manner and enjoying the same privileges. Without it the future can not fail to have in store much serious trouble, for the natives will make this unification without us and against us. The Ethiopian movement has clearly shown this. Tho checked to-day, it will show itself to-morrow under another form.

The Influence of Literature

For more than forty years the Basuto mission has possessed a modest printing-press which has passed through numberless vicissitudes. During the war of 1865 it was pillaged by the Basuto warriors, who seized some of the type and melted it down for bullets, the instruments of peace becoming thus weapons of war. Owing to lack of means, this printing-press has never been established with necessary completeness. It has done what it could—sometimes producing much, sometimes stopped for months or even years. Notwithstanding these unfavorable circumstances, this useful establishment has produced a very large quantity of books of divers character, of which the principal are: the Bible, published in the first instance in separate books; two hymn-books, numerous catechisms, a history of the church, a Bible dictionary, and a great variety of school-books, without mentioning our two periodicals—the weekly *Petite Lumière* (religious, political, and literary), which has already appeared for thirty-five years, and the *Journal des Ecoles du Dimanche et de l'Evangelisation*.

This literature, which we are trying to develop, and to which we hope to add shortly a complete commentary of the New Testament, is unique of its kind in South Africa. The work of all the other societies united does not equal the publications of our mission alone. Many of the men and young people of the neighboring countries come to study in Basutoland. When they leave they carry with them a small collection of our books, which they sell to their compatriots. Later on, when the supply is exhausted, they write to Morija for more; and thus thousands of our Testaments, hymns-books, and catechisms leave Morija, and go to carry light and joy into the hearts of those who are thirsting for truth and knowledge.

Some years ago, in order to realize a plan of my predecessor, A. Mabille, which death prevented him carrying out, I bought a wagon and four oxen, and employed the services of a native evangelist, whom I sent as a colporteur into the Orange State and the Transvaal.

During one of these journeys, while passing near a village, in a

very sequestered part of the Transvaal, he heard some natives singing. The tune seemed familiar, and he stopped the oxen hastily. When he drew near he came into the midst of a group of natives, who, under some large trees, and by such a moon which is only seen in Africa, were dancing to the tune of "Great God, We Bless Thee." Admirable opportunity for a colporteur, and of which he immediately took advantage. These poor heathen had learned this hymn from some young Basutos traveling through the country. From village to village the tune and words made the round of the country. Of course they did not understand its meaning, not knowing even that it was a hymn or a prayer. But when the colporteur started out again some days later he left behind him a little light which will not be extinguished. Let it shine in one soul, and it will be for life eternal.

It is thus that from our books in Basutoland shines forth the knowledge of God and the love of Christ. In 1898, the year before the sale was interrupted by the Anglo-Boer war, the total of our receipts reached 75,000 francs ($15,000), of which 50,000 were from foreigners. Each weekly post brings us fifty, eighty, or one hundred letters from natives, some coming from as far as the extreme north of Rhodesia, enclosing postal orders, bank-notes, and checks—all repeating unceasingly the same strain: "Books, more books, always books." The demand increases every year. We now have to send chests full to Pretoria, Johannesburg, and Kimberly. The poor press of Morija works, labors, groans wofully, for it is old and fatigued, but never overtakes its task; always overworked, the machine, the printers, the directors do their best, but never enough.

Our resources at Morija being insufficient, we have had printing done in Tudon, at Nancy, also at the Cape. Even this has not been enough. At present the situation is such that not being able to obtain from us what they want, some of our clients are trying to print our books clandestinely—thus doing us a wrong. Our ambition, justified and necessitated by the circumstances, is to establish our printing-press upon a broader basis and to put at its head a trained man.

The Basuto mission, while working only for the conversion of souls, and wishing to preach Christ only, has found itself doing a much vaster work than its founders themselves had anticipated; it has brought twenty thousand souls to Christ, it has powerfully contributed to save from destruction and annihilation a tribe whose vitality and future are to-day assured. Passing over its first limits, it is speeding beyond, stretching its influence, enlarging the circle of its peaceful conquests, and, without expecting either glory or recompense, is trying successfully to spread afar over the blacks less privileged than the Basutos the benefits and life of the Gospel.

The plans of God are always wise, merciful, and far-seeing. It is not without design or by accident that this Gospel has been preserved

from destruction. It is God who has placed it where it is, who has revealed to it the treasures of His grace and love, and is preparing it little by little for an important religious and social mission. The day will come when the Basutos will be called upon to give out that which they have received, and to take an active part in the evangelization of the black races of South Africa. At present the test is still very great. May God grant to us missionaries more faithfulness and consecration, and to the Basutos that they will not harden their hearts.

God has abundantly blessed our persevering efforts in these distant plains. What we have begun, let us finish. The Basuto mission has reached a crisis in its development and growth—the framework is ready, the machinery is at work. We see in a future, of which God alone knows the secrets, the definite formation of a native church automotous and independent. But the moment has not yet come to cry "victory," or to undertake, for the sake of new work, sacrifices which would compromise the present and the future of our mission. For what has been done thus far let me give thanks in Basuto fashion when a present is made them; they say: "*Le Ka Moso*"—that is, "To-morrow more!"

SEEKING TO REACH THE EDUCATED HINDUS

BY GEORGE SHERWOOD EDDY
Secretary for Southern India of the Indian National Council of Young Men's Christian Associations

The movement toward Christianity in India has begun, as it should, at the bottom of the social scale, and the masses that have been gathered into the Church have been mostly from the lower castes. The Brahmans especially, as the conservators of their religion, whose support and prestige depends upon the superstition of the poor, have resisted Christianity. There are in India nearly five million English-speaking natives, educated under a system of Western thought, who are for the most part sympathetic, intelligent, and open to the presentation of Christianity in English. These men hold all the influential positions, and lead the people socially and religiously. Many of them who have been educated in mission colleges are favorably disposed towards the truth, and need to be followed up. Apart from educational work very few indeed are working among these men, and they are largely a neglected class. Even fifty miles from a railway I have found audiences of from thirty to fifty English-speaking Hindus. They are always eager for the lectures, partly as an opportunity of hearing English, partly because of their intense interest in all speculative questions of religion and philosophy, and partly from an open-minded desire to compare their religion with others and to hear relig-

ious truth. Perhaps I can best give you an idea of these men by telling you briefly of the last four places where I have worked among them.

The first was in the city of Kumbakonam, which has a population of over fifty thousand, with a government college and two large high-schools containing over a thousand students, beside a large English-speaking community of past students. It is a grand field for missionary effort, as it is one of the strongest citadels of Brahmanism in India. Yet when I last visited the place there was no missionary working in the city itself, and nothing being done for these English-speaking men. One man has now begun work among them, but he is untrained and uneducated, and does not profess to be able to meet them upon their own ground. The city lies wide open for a college settlement, or the establishment of a Christian institution, or for evangelistic mission work. Can not some reader consider this call?

As I approached the city I found a young Hindu whom I began to question in order to ascertain his point of view, to be able intelligently and sympathetically to help him, and also to be better able to present Christianity to the Brahmans of the place. I found the man typical in his views. I asked him what he meant by "God," "sin," and "salvation." Philosophically he was a Pantheist, holding that we are all God and that some day we will be absorbed in Him; and yet following the instincts of his heart he believed that somehow God loved us as our Father in heaven. The fact that these two views are contradictory is not the slightest obstacle to the Hindu mind, which is full of contradictions. Tho he held that there was ultimately only one God in essence, yet there were countless other dieties or "swamis," which were manifestations of this one God, just as men also are manifestations of God. He admitted the reality of sin, yet he had no deep sense of sin himself, and sin to him was as much a matter of ceremony as of morality. Killing an ant or failing to perform his temple ceremonies was on the same plan with lying and adultery. He lightly admitted that he lied and took bribes. Salvation, to him, meant deliverance from a personal life of suffering existence here on earth in countless transmigrations, and absorption into God. As for the past, he was bound by that dreadful chain of "Karma," by which he must suffer for all his unknown misdeeds in former births. For the future, he looked forward with vague indefiniteness to drifting into union with God; somewhere, somehow, in some future birth, by his own works, he might shake off his mortal existence and attain to God. And for the present, paralyzed by a past fate and enervated by an unknown future, he is left "without God," "without hope," without any serious or sufficient motive for morality. He goes to the temple on special days with his offering to the idols, he hurries over his Sanskrit mantram, or prayer, and then his religious duty is done. He is

left free to lead his worldly, sordid life, having almost totally divorced religion and morality as two separate and unrelated things. Suddenly, as he was talking to me, the Brahman's meal-time came. Turning his back upon me, he hurried through his Sanskrit prayer; then sat upon the floor of the railway carriage and ate his food. When I asked him, he told me the meaning of his prayer, though very few, even of the educated men, have any idea of the meaning of their mantrams. These were his words: "Oh, thou Sun-God, invoked into this water which I now hold in my hand; purify the sins committed by me through anger, or by the mind, the tongue, the hands, the feet (treading on insects, etc.), the stomach and other organs, and from unknown sins." Here he drank the water as a symbol of ceremonial cleansing. And such a prayer, repeated thrice daily, constituted his religion. When I asked him what he meant by "being purified" from sin, he said he did not mean forgiveness, for "God could not forgive, we must suffer for all we have done." This is the religion of a large portion of these 5,000,000 educated men.

The audiences in Kumbakonam gathered in the town-hall and listened attentively to the lectures. They tried to break in at the second lecture with questions and with discussion, but tho I threw the lectures open for discussion during the first year I was in India, I have for the most part endeavored since to gain a quiet hearing for the truth, and to avoid the excitement and self-defensive attitude which questions and discussions arouse. I have learned another lesson, also, in abandoning the apologetic line of argument and of comparison between Hinduism and Christianity, and endeavoring to take them, as it were, off their guard, to lead them to forget the distinction between West and East, between what is theirs and what is ours, and to bring them face to face with sin, and Christ as a Savior from sin. I have found this method far more fruitful. The first night in Kumbakonam I lectured upon sin and the second night upon Christ.

The next place visited was Vallore, where I found a large Christian college of the American Dutch Reformed Church, with one thousand five hundred students and schoolboys. Here the audience was more sympathetic, owing to the Christian teaching in the college. Let no one think that educational missions are fruitless. Possibly they have not always been as bold and as direct as they might have been, but they are doing a mighty work, and leavening the whole thinking community with Christian truth. No other agency is so effective in reaching the higher classes.

The next place visited was Bangalore. Here the audience rose to four or five hundred, and the interest was intense. There are few audiences so attractive as a Hindu audience of educated men. If I were asked the attitude of educated Hindus toward a Christian lecture, I would say that it was characterized by the following: (1) *Sympathy*,

I know of no people naturally so sympathetic, so courteous, and so polite. (2) *Toleration.* Unlike the begotted and earnest Mohammedans they look upon all religions as rivers leading to the same sea or roads to the same city, partly because they have no clear distinction between truth and error. They tolerate everything, and never tire of comparisons between their religion and others. (3) *Speculative interest* in all philosophic or religious questions, with delight in all beautiful imaginations or interesting speculations, rather than an earnest inquiry after truth, or a desire to know their duty. (4) *Lack of moral earnestness,* a separation of religion and morality, of faith and works. (5) *A growing patriotism.* The national consciousness is awaking. They defend all that is theirs, they resist all that does not praise or tolerate the national religion. (6) *A defense of "the higher Hinduism,"* a reaction against Christianity as a Western religion, and the beginning of a revival of their own religion somewhat similar to that which Christianity had to face in Rome under Julian. They boast of their sacred books, tho almost none have read them themselves. They know of the obscene stories of their gods, but they explain them allegorically or expurgate them. Just now this revival of higher Hinduism is rallying around the figure of Krishna (explaining away his immorality), and the teaching of the Bhagavath Githa (the highest and purest of their sacred books), and the Pantheistic system of Vedantism. The heroes of this new movement are the late Swami Vivekananda, Mrs. Annie Besant, the famous London convert from materialism to theosophy, and Colonel Alcot, of America.

After Bangalore I went to another Christian college, some miles from the railway, where a large audience thronged the college hall every night. The city was a center of Hinduism, full of idols and temples. We announced three lectures:

(1) "What to Live For; or, the True Philosophy of Life" (taking two sayings of Christ, that a man's life consists "not in the abundance of things," but that "this is life to know God," pleading with them to abandon their worldly, sinful life, and search after God; endeavoring to find common ground with them in the first lecture, aad to appeal to their conscience against things which they themselves would admit to be wrong, and which their own sacred books condemn). God's power seemed mightily with us on that first night. On the second night the subject announced was "Karma and Forgiveness; or, the Greatest Prophet in the World," being a statement of the way of salvation through the atonement of Christ. I tried to avoid attacking Hinduism in the lecture. After the meeting, however, the leading Hindus complained that I had evaded the question and had not proved that Karma and Transmigration were untrue. We doubted whether they would even come back to the third lecture, but on the third night the hall was crowded. The excitement was

intense. During the afternoon I had allowed the college students to ask questions at the end of the Scripture period. With burning excitement they had questioned and cross-questioned, endeavoring to defend their own religion. It may interest you to know just the questions they asked. I add a list of them:

(1) "How can you account for the origin of evil in the world?"
(2) "Why did God permit suffering? Hinduism explains the inequalities of life as suffering for sins in previous births. Can you account for suffering?"
(3) "Were the Jews who never heard of Christ unsaved? Were Socrates and Buddha and such men unsaved because they never heard of Christ?" (I referred them to Romans ii: 6–16.)
(4) "Why is idolatry wrong? We do not worship the idol, but merely endeavor to fix our minds upon some object while we worship the one unseen God."
(5) "Why is a mediator necessary?"
(6) "Can you show that Christ was the Son of God?"
(7) "Are there no defects in Christ? Are there any defects in Hinduism?"
(8) "Is baptism necessary? Need we break caste to become Christians?"
(9) "Why can not Krishna save us? He says, 'Come unto me and I will save you.'"

These were the questions that were burning in their minds as they came to the lecture. The second night had appeared like defeat. There remained this last opportunity. I had taken as the subject, "How to Know the Truth; or, The Final Test of a Religion." I proposed seven tests by which we could try any claimed incarnation or religious teacher which we could apply impartially to Christ, or to Krishna, or to Mohammed, or to any other religious leader.

(1) Was He a proven historic character who has helpfully entered human life? (This excludes all their animal incarnations.)
(2) Was His teaching the truth of God? Has it uplifted men? Is it the final standard of truth for the world?
(3) Was His character Godlike, holy, sinless? (By implication excluding the immoral Krishna as a possible incarnation.)
(4) What were His claims? Did He claim to be the incarnation of God, the Savior of the world? (This would exclude Mohammed, Buddha, Confucius, Zoroaster, etc.).
(5) What were the historic effects of His life on earth? Has He changed human history and uplifted men?
(6) His universality. Was He limited, local, provincial, temporary, exclusive; or was He the full and final revelation of truth for the whole world?
(7) Does He meet the needs of human life, satisfy the human heart, meet the test of personal experience?

As one by one we applied these tests to Jesus Christ, and saw Him rise to His rightful place as the only Savior and the Son of God, as by implication the immoral Krishna was excluded with all other men or fabled deities, the power of God seemed to come down mightily upon

the audience. For an hour and a half the attention was almost breathless. By the influence of the Spirit their sympathy seemed to be held throughout, yet an unseen power drove home the truth to every heart with unanswerable conviction. At the end of the lecture the principal of the college rose and spoke to the audience with tears. It seemed to me that there were few dry eyes in the room. Seed was sown that night which will bear fruit in eternity.

Never have I known the preciousness and reality of Christ, and never have I seen the beauty and the meaning of His teaching, as when thrown in glorious relief against the darkness, the despair, and the hopelessness of heathenism. Think what it would mean if you had no Bible, no privilege of prayer, no certainty beyond the grave, no hope of meeting loved ones again; no church, but instead a dark idol temple; no forgiveness, but a relentless past of unforgiven sin to haunt and curse you; no personal Savior who spoke and lived and loved and died and rose again, who reveals God to us, and who brings us to God, but launched alone on a vast and boundless sea without chart or compass, without haven or harbor in sight, to sail aimless, helpless, shut in by clouds of darkness and death, and with no Sun of Righteousness to turn our darkness into His marvelous light. This is Hinduism. In the face of it let us ask, "Are *we* appropriating Christ for ourselves. Are we sacrificing anything to give the life to others?"

A BURMAN TRAGEDY IN 1876

BY REV. JOSEPH S. ADAMS, HANYANG, CHINA

The town of Bhamo, Upper Burma, was in holiday attire. Men, women, and children, in their brightest silks—laughing, joking, shouting—were wending their way to the south gate of the city. The day was superb; the sun shone brightly down from cloudless skies. The brown, thatched bamboo houses, on both sides of the dusty roads, were half hidden in flowering shrubs. Tall trees—teak, plantain, mango, bamboo, and others of many tones of green—cast a welcome shade upon the crowds.

Through the trees, toward the south, glimpses of the beautiful Irrawadi River were seen. The broad surface was dotted here and there with canoes, bearing companies of men and women on to the place "without the gate," where three unfortunate men, each a condemned criminal, were to pay the last stern penalty of the law.

Pushing our way through the people we reach the execution ground. A few feet apart we see three tall crosses of strong bamboo, to which the prisoners will be bound, after which they are to be disembowled and left slowly to die. Gaming-tables are spread on every side. Stalls for the sale of fruit and other refreshments are doing a

busy trade. Little groups of people are gathered, squatting on the ground, chatting gaily, waiting for the arrival of the military with the unfortunate prisoners.

Lingering there, our thoughts were led back to the days of old, when the Son of God, for our redemption, suffered "without the gate," even as these who were thus to die, lest their blood should defile the city. How the hardness of heart, the contempt of human pain and anguish shown by these careless ones remind us of the enemies who surrounded the blessed Savior in His last dark hour of suffering!

In the distance a procession is seen advancing from the south gate. The golden umbrellas—sign of the royal authority of the Woon (Governor) of Bhamo—are gleaming in the sun. Soldiers with swords and spears guard the way. The crash of gongs drown the shrill lamentations of the women and children somewhere in the crowd. The prisoners, heavily chained, bearing marks of cruel torture, are carried along and thrown down, each at the foot of his own cross. Poor fellows! for stealing a few pounds of the king's cotton, to pay such a fearful price; but it was a crime committed against the KING!

How hopeless the doomed men were. Vain the strong wrestling with the powers against them. Cruel and hard were the hearts around. There was no reprieve.

A woman cast herself down upon one of the prisoners—only a poor Burmese woman; yet love refused to part with its dear object. She was his wife, and with strong crying and tears, pleaded for mercy. Of what avail is woman's love to deliver from death? The stern-faced soldiers dragged her away with blows and curses, and thrust her among the crowd.

The woon stood, unconcerned, smoking a cigar, and now gave a command in quick, imperious tones. A pompous secretary knelt before him and began reading the death-warrant. The executioner and his assistants knelt also, with ropes and swords ready for the deadly work. The crowd pressed heavily upon the ring of soldiers, anxious to see every detail of the awful scene. The reading is ended. The executioner begins to remove the chains before binding the criminals upon the crosses. The victims groan bitterly, and wildly look around for help which can not reach them.

What does this great shouting mean? The woon has dropped his cigar in astonishment. The "Tsitkay," or captain of the soldiers, orders them to "Beat, beat, the dogs who dare to interfere!" But the ring is pushed aside by the swaying crowd, which opens to pass a troop of yellow-coated Buddhist priests. They have been summoned by the panting, disheveled, heartbroken wife, who turned to them for the mercy she could not find elsewhere. The priests threw their yellow robes over the prostrate, half dead, tortured men. They face the woon, who rages about, livid with anger. They claim their ancient

privilege of saving the lives of men condemned to die, even from the power of the king himself.

The people shout as the woon retires with his soldiers, cursing sullenly, for he knows he must not defy the priesthood.

"Life! life! life!" is the cry of the rescued men. How welcome the coming of the priests to these who were "condemned already"! How opportune the swift messenger of love to those who were able to save! How safe the covering of the yellow robe!

Triumphantly the priests bore the three men to their monastry, first to feed and restore them after the awful ordeal through which they had passed; then they were to shave the head and wear the yellow robe which saved them—saved to serve the Buddha, of whose merit they knew the value. The rescued men could no longer return to the old life. They retained their families, while yet serving the monastry. If for any reason one should resume civilian dress, he threw aside the protection of Buddha, and any man might slay him. Only while abiding under the sacred yellow robe was he safe.

A striking illustration of the protecting power of the blood shed on Calvary for the redemption of the world; a reminder, too, of the danger of going back to the old life, and neglecting that great salvation. May we ever wear the robe of His righteousness, who endured the cross, despising the shame, to save us from the power of the broken law, and to deliver us from the bondage of the king of evil! May we emulate the earnestness of the woman who for love's sake sought and found the needed help! Let us go forth to deliver those who are in the bands of iniquity and the power of death, to the glory of the name of Jehovah Jesus!

The progress of the Kingdom of the Prince of Peace among these interesting Burmese is one of the most fascinating stories of modern missions.

MISSIONARY NOTES FROM BURMA

[From correspondence of Rev. George Thomas Leeds, M.D., American Baptist Mission, Hsipaw (Thebaw), Burma, engaged in evangelistic, school, and medical work, we make the following extracts as tending to an insight into mission life, for acquaintance with the details of which there seems to be a growing popular desire.]

Open your geography to the map of Burma, look northeast about one hundred and thirty-two miles from Mandalay, and you will find Thebaw or Hsipaw. It is situated in a valley mostly occupied by rice farms. On every side are high mountains, covered with dense forests. These towers of strength cause me often to think of Psalm cxxv: 2 with increased security and courage. On the east of the city is a river, not navigable because so shallow, and the high waterfalls. The valley being lower than the surrounding country, all waters flow toward it and off through a defile. The mission dwelling-house is

just outside the city, on a rise of ground, with excellent drainage and a good view.

In jungle touring, pack bullocks or mules are used, there being no cart roads. Until the past year all our traveling has been by bullock carts or pack bullocks. Twelve to fifteen miles a day is all that can be made by cart. Now we go to Mandalay in two days; by cart, ten to fifteen days. By rail we can receive goods from Rangoon in six days, by cart the delays were so many that we were from one to three months getting goods from Rangoon. Since our mail comes in by train all the way from Rangoon, we receive it one week earlier.

The hand of the English government is plainly seen in many ways. Improvements in cart roads, streets, sanitation, and house-building are much in evidence. English law is used in the courts and works well for the benefit of the people. A man may now build a comfortable house and make some show of being prosperous, with no one to question his right, whereas, before English rule, if a man began to show signs of prosperity he would be imprisoned or in some way have his property taken from him by the authorities. English rule is greatly beneficial to the people, even tho many of the men who enforce the laws, and represent a Christian nation, are not Christians themselves, and even opposed to Christian work for the native people.

Children of a school-going age in Hsipaw are scarce, because in 1896 this section was visited by the "terrible scourge" small-pox, when three hundred children in the town died. The city was practically childless, nearly every child under twelve years of age having died. Parents do not realize the value of education, but we are glad to teach them its importance and advantages.

What kind of diseases do these people have? Well, with very few exceptions, the same as Americans. The intense glare and brightness of the sun causes many sore eyes. Then, too, they are no doubt caused by slacked lime, which the people eat on a sour leaf. It is smeared on the leaf by the finger, the finger is used to wipe the eyes, and thus the lime is put in the eye. The lime makes the teeth black, and the mouth as foul looking as you could possibly imagine. Chewing lime and betel is a very filthy habit. Three cases of total blindness from cataract have been cured by operation, and many cases of partial blindness from corneal opacities have been cured by medicine.

Each department is evangelistic. Were it not so our work would be in vain. One in charge of a mission station must necessarily do much secular work, and without constant vigilance the spiritual life would be drained dry. Believing that all the work is holy, we endeavor to breathe into all the Christian spirit. We are frequently obliged to do the work of veterinary surgeons, judge, lawyer, schoolteacher, farmer, contractor, cook, blacksmith, tinsmith, painter, carpenter, shoemaker, bookkeeper, undertaker, and embalmer, besides the regular work of preacher, pastor, physician, and surgeon.

INDIA: TWENTY YEARS AGO AND NOW

BY REV. EZEKIAL C. SCUDDER
Arcot Mission, 1882-90

FOR BETTER	FOR WORSE
1. (*a*) Treatment of women more as equals (*b*) Education of women welcomed in schools and zenanas.	1. Less devotion and religion of any kind. Especially among young men and in large towns.
2. Eagerness to accept Western education.	2. Spread of infidelity among the "English educated."
3. Confidence in Western medical methods and usage. Sanitation, hospitals.	3. Adoption of Western methods of living, etc. Dress, food.
4. Less rigidity in regard to caste. Restaurants, tinned foods.	4. Increase of the "drink" habit. Publicly, privately.
5. Formation of the Young Men's Hindu Association, etc. Activity, even tho hostile, better than lethargy.	5. Study of the Bible for hostile purposes. Opposition by English educated individuals. Opposition by organizations, Young Men's Hindu Associations, etc.
6. Rise of the Christian community: (*a*) in character and confidence. (*b*) in esteem of the Hindus.	
7. Unifying of mission work by federation and cooperation.	

HEATHEN DARKNESS IN AFRICA*

*Condensed from the *Record of Christian Work*.

BY WILLIS R. HOTCHKISS
Missionary of the Friends' Industrial Mission

I wish I could give you a glimpse of the real conditions that prevail in that land without the knowledge of Jesus Christ. Go with me into Central Africa. You find a people absolutely naked in body. Go with me into one of their huts, circular in form, in shape like a beehive, the only opening into which is a little hole two and a half feet high by a foot and a half wide, into which you crawl on your hands and knees. When you have gotten in, and your eyes have become accustomed to the semi-darkness, and your nostrils to the almost over-powering stench, if they can become accustomed to it, a scene of filthiness indescribable greets you. I have counted at night, upon being called to attend to their sick, as many as eleven persons and seventeen goats in a hut fifteen feet in diameter.

Is it any marvel to you that living thus with their beasts for generations they become beastly, beastly in thought, beastly in conversation, beastly in very appearance?—for the same law works in Africa as in America: the man becomes like his associates. Is it any wonder that amid the putrefying atmosphere of such moral conditions love is throttled to death? Is it any wonder that in some tribes when any are sick they take them into the bush and build a fire beside them and leave them? Where we are, they take them into the bush near by the village, and

fasten a rope about the neck of the man, or the woman, as the case may be; the other end of the rope is fastened somewhere in the village enclosure. Each morning some one deputed for the purpose shakes that rope. If there is answering shake from the poor fellow in the bush yonder, they conclude he is alive, and they carry him a little food. Morning after morning this goes on until there is no answering shake. Then they go forth, tie a rope about his ankles, and drag him farther into the bush. At night there is a horrid carnival of wild beasts; in the morning a few scattered bones tell the tale of what had been the temple of an immortal soul.

My friends, if that Book is true, Jesus Christ died for that soul as truly as He died for your soul and mine. Jesus Christ did not die for the African, He did not die for the Indian, or for the Chinaman, or for the American, as such; there are no national boundaries to the love of God. He did not die for the black man or for the white man, the red man or the yellow man, as such; there are no color lines in heaven. Jesus Christ died for men, and wherever there is a man, there is one for whom the Son of God gave His life.

It was a wonderful thing when Abraham Lincoln signed his Emancipation Proclamation, and four million slaves in our country went free. But it was a vastly more wonderful thing when a greater Man than Lincoln signed the World's Emancipation Proclamation with His own blood, and that proclamation He placed in your hands and mine with the injunction: "Go now, go and tell the world's captives I have set them free; go and tell the world's slaves I have stricken the shackles from them." But, God pity us, nineteen centuries have passed, and if we laid our ears to the ground to-night we could hear the clank of the chains and the crack of the whip that tells of the bondage of eight hundred million of our fellows who have never heard that God signed their emancipation.

These people did not want me there any more than the world wanted its first great missionary, Christ. They tried their best to get rid of me—held councils of war to decide what to do with me. I might say that I was absolutely alone. I went out with five companions. Three of them I buried; the others had to return home, so I was left for the greater portion of four years absolutely alone. Finally, several of the natives came to me with the information that they had decided to kill me if I remained more than three days in their midst. I felt that I was in the place God wanted me to be, and that is the safest place in all the world, as it is also the sweetest. I would to God we could get rid of the notion of saying, "Thy will be done" with a groan, as tho it was necessarily a hard thing God asks of us. God's will is in the sunshine as well as in the shadow. God's will if in the laughter, and the joyousness, and the gladsomeness of life as much as in the sorrow and the afflictions of life. I sent word back to them: "I am here to tell you about God. I expect to stay." They threatened all manner of things. But at the end of the time they came to the conclusion that it was no use, so they issued an order that any one found bringing any food to the white man was to be killed, and for nearly two months that order was rigidly enforced. It would have fared very ill with me if it had not been for a Divine provision. An old woman used to pass my hut to and from her work in the fields. Every time she passed she managed secretly to drop a root of cassava, the root from which our tapioca comes, before my door. I roasted that root, and it enabled me to eke out my slender supply of provisions throughout

those months. God's ravens are not dead yet. When we get to the end of ourselves, we find God there every time, if we are looking for Him.

The people then came to me. If I was determined to stay, I might do so if I would remove across the river. I went across the river and built my house on the very spot where, two months before, they had sentenced me to death. I had to make brick with my own hands, and I laid every brick myself.

The greatest difficulty of all in connection with the work of Christ in Africa is that which comes from the multiplicity of the languages there. I had no word of their language and no means of getting it except through actual contact with the people, as it had never been written before. The first word I got was the word "*Nachow*," which means, "What is it?" And I flung that word at them, pestered them



MR. HOTCHKISS PREACHING TO HEATHENS AND CHRISTIANS IN BRITISH CENTRAL AFRICA

with it on every possible occasion, as I pointed to tangible things about me, and, listening carefully for their reply, would jot it down phonetically. In that way, in the course of the years, I obtained a vocabulary and grammar of the language. But there was one word that, after two years and a half, two years and a half of persistent effort, I yet had not been able to get; one little word. But as the days passed, and the weeks and the months, and the months lengthened into years, that word grew and grew and grew into mountain-like proportions before me—SAVIOR. I never knew its meaning until I saw it in the face of the great need that encompassed me, a need which I was powerless to meet until I discovered that key. I shall never forget the thrill of joy that came to me when, finally, the long search was rewarded. Sitting with my men about the camp-fire night after night, I listened to their stories, hoping against hope the word would come. One evening my head man began telling a story from which I hoped much. It happened that another missionary, a friend of mine, had been attacked by a lion some time

before this, and had been badly wonded. Kikuvi was with him at the time, and was the means of his rescue. As he began relating this story, I said to myself: "Certainly he must drop that word now; I don't see how he can get through it without." I listened with two years and a half of disappointment in the eager concentration of my attention. But he went through the whole story without dropping any word I could construe to be the one I had sought. Sick at heart and disappointed for the thousandth time, I was about to turn away when he remarked casually:

"*Bwana nukuthaniwa na Kikuvi*" (The master was saved by Kikuvi).

I could have shouted for joy. But in order to prove the precious possession that I had gained, I turned upon him and began questioning him, and finally assured, I said to him:

"*Kikuvi.* This is the word I have been wanting you to give me all of these many months, because I wanted to tell you that Jesus, the Son of God, died for you."

The black face lit up as he interrupted me in the midst of my sentence, and I can see that face still as in the lurid light of the camp-fire he turned to me, exclaiming:

"Master, I see it now. I understand. This is what you have been trying to tell us all these moons: that Jesus died to save us from the power of sin."

Never did sweeter word fall from mortal lips than when that word Savior for the first time fell from the lips of that black savage in Central Africa. I spent four years alone, burying three of my companions; myself had fever between thirty and forty times; have several times been ambushed by the natives; three times attacked by lions, several times by rhinoceri; for fourteen months I never saw a piece of bread; for two months I had nothing to eat but native beans and sour milk; I had to eat everything from ants to rhinoceri. Do not misunderstand me; I am not posing as a martyr; I enjoyed it. But let me say this: I would gladly go through the whole thing again with my eyes wide open to it if I could have the joy I had that night of bringing that word "Savior" out of the darkness of oblivion and flashing it into another tribe of Central Africa. And do you know there are two hundred, possibly, such tribes in the Dark Continent to-day without a written language, much less a messenger of the Cross. During the past year it has been my great privilege to reduce yet another one of these languages to written form. I have in my bag at the house a little roll which contains all there is in existence in a tangible form of the language of a million people.

Here is the need. How about the supply? I went to explore a mountain one time. Up on top of the mountain it was delightful, exhilirating, bracing to us, but to our native men it was torture. One of the men became ill during the time that we spent there, and finally word reached me which necessitated my return to the station. It was a twenty-mile walk, and the man could not possibly make the journey without help; so I left three men with him, carefully instructing them how to help him along the way, gave them food sufficient to last until they could get into the station, and charged them under no circumstances to leave him, because the bush swarmed with wild beasts of every description. They assumed the trust. I went on my way. The next day at noon I was sit-

ting in my house when the three men came in, but without the sick man. I said to them:

"Where is the sick man? Is he dead?"

"No."

"Why haven't you brought him in?"

"Oh, we ate up the food, and we got hungry. We didn't want to stay there and run the risk of being eaten by lions."

"But don't you know the sick man will be devoured? He can not help himself."

"Well, it doesn't matter; he's going to die anyway."

I said: "That isn't the way of the white man. I am going back immediately to see if we can not find him."

I started back. All afternoon we marched. I did not expect to find the man; I knew the bush too well for that; nor did I. But what I did find was the outline of a human form in the soft earth beside a little stream whither he had pulled himself, and in horrid suggestiveness around that imprinted form numerous tracts of lions and hyenas. And as that night I lay in my little open tent, and heard the roaring of lions all night, and as the next morning, five minutes' walk from the tent, I came upon the fresh remains of a zebra that had been pulled down in the night and devoured by the lions, it did not require any stretch of the imagination to tell what had been the fate of the poor sick man.

You shudder at such an exhibition of man's inhumanity to man, but let me say this: in the face of the world's great need and in the face of the Divine provision to meet that need, in the face of the ever-multiplying facilities, in the face of your knowledge and mine, I bring home to you the charge, "*Thou art the man*"; for by so much as heaven is higher than the earth, by just so much is it worse to withhold from men the bread of life than it is to deny them bread for their starving physical bodies. What is wanted, then? Simply that we catch the spirit of Christ and translate it into life. What we want is not a gilded, jeweled cross as an ornament about our necks, but the spirit of the cross in our hearts, manifesting itself in a life of self-abnegation for the sake of others. What is wanted is not the story of Calvary and of the crucifixion in a book, but that crucifixion made real in your life and mine.

Ah, my friends, I would to God we could get rid of the notion of missions and missionary organizations and every human agency, and get one clear vision of Jesus Christ. If we did, the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen. Pity is a weak thing that spends itself in tears and then forgets the object of it. But I do ask you with all the strength of my heart that you simply treat Jesus Christ right. Is it right? I submit to you that it is not right to receive eternal life at those scarred hands, and then give Him the spare change we happen to have left after we have supplied our luxuries. It is not right to receive heaven at the price He paid for it and then give Him the odds and ends, the convenient service, the things that cost us nothing. My friends, the crumbs that fall from your laden table are not enough, and they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.

IMPRESSIONS OF MISSIONS IN ASIA *

BY REV. GEORGE F. PENTECOST, D.D.

In what way should the work of Protestants in the Philippines be strengthened and unified?

The Philippines present a somewhat different aspect from that of other missionary fields, in that they are in a sense an American colony, into which it is not likely that Protestant missionaries from other countries than our own will enter. The work out there is among a people who are either wholly pagan, or, as in the Southern islands, Mohammedan, or, as in Luzon, Panay, *et al.*, nominally Roman Catholics, but Roman Catholic of the densest medieval type, in which ignorance and superstition are more prevalent than any intelligent apprehension of the Gospel of salvation. This latter class is the population, for some time to come, among whom most of the missionaries will have to deal. The American Board has missionaries among the Moros in Mindanao, where all the people, or at least the great mass of them, are Mohammedans. The whole of the Philippines is practically a missionary field for Protestant Christianity. I would suggest the following as being an intelligent, Christian, and almost essential program:

1. The persistent cultivation of Christian unity among the missionaries of the various boards. They should work as one for the building up of an American-Filipino Christian Church. An annual conference, at least, of all missionaries should be held, and the whole missionary field reviewed and discussed upon the basis of data furnished by the several missionaries from the different parts of the islands.

2. The comity, as to territory, already agreed upon, should be faithfully adhered to. In the end better and larger results will accrue to all the missionary operations than from any immediate or temporary advantage gained by any one board by transgressing this Christian agreement or rule. This, of course, presupposes that the boards to whom territory has been assigned will adequately man that territory, or at least in good faith and purpose occupy and work it.

3. A pretty free hand should be given to the missionaries in the development of their fields. It is assumed that our missionaries are intelligent and capable men, and are better able to judge of the necessities and methods, especially in emergencies, than can the boards at home.

4. It is of paramount importance that there should be in every center where Americans and other English-speaking people are settled, a strong Protestant church for American and all English-speaking people. At present there are in Manila Presbyterians, Episcopalians, Methodists, and Disciples. The Episcopalians are planning, under Bishop Brent, to erect a cathedral church at a cost of not less than $100,000. The Presbyterians are planning to build a church at a cost of $50,000. The Methodists have a fine site and a temporary building, but they must arise and build a house of worship worthy of their great Church. I consider this line of work of paramount importance to the missionary success of Protestant Christianity in the Philippines, and should be regarded as a part of our missionary work.

* Condensed from an interview for *The Congregationalist*.

If you were a young man just entering upon your life-work, which of the missionary fields you have just visited would you select?

From every point of view I should select China. In the first place, the Chinaman is far and away the strongest man in the East. In the second place, the solution of the Chinese question is the most important of all the questions now confronting the world. Without Christianity all the powers of the earth are not able to solve that question. It seems to me that every mission in China should not only be strengthened, but doubly and trebly strengthened. There is not so much romance and outward attractiveness in China as in Korea, for instance, or even in Japan; but, after all, the importance of the whole missionary enterprise lies in China, and to the deeper insight the Chinaman is the most interesting man, the possessor of the finest and most solid character.

Is the emphasis being laid too much on education?

I have never been a great advocate of promiscuous education on the mission fields by mission boards. I do not think we can err in giving good general education to our native converts and their children, but I question the propriety of spending too much of our energy and missionary contributions in providing education for the young men who simply take advantage of its cheapnest for secular and selfish ends. But I have been thrilled and charmed with all the Christian schools and colleges I have visited, and I would by no means willingly see one of them closed or crippled. Education and religion are so closely allied that it is difficult to say how far missionary money and enterprise should be divided between the work of evangelization and that of education, except that evangelization ought always to be kept strongly in the fore front.

What are the darkest spots in the missionary outlook?

In lands of spiritual darkness it is difficult tt speak of "darkest spots." I should say, however, that if there is a darkness more dark than other darkness, it is that which is cast into heathen darkness by the ungodliness of the American and European communities that have invaded the East for the sake of trade and empire. The corruption of Western godliness is the worst evil in the East. Of course, there are noble exceptions among Western commercial men and their families, but as a rule the European and American resident in the East is a constant contradiction to all and everything which the missionary stands for.

What are the brightest and most encouraging features?

The sure purpose and promise of God. The present rapid and extraordinary progress of Christianity among all the people where the missionaries of the cross have gone. The sure and rapid loss of faith on the part of pagans in their own false gods and systems, and the widening and enveloping atmosphere created by missionary work in all heathen lands. There is no question of the ultimate triumph of the Kingdom of God in the Orient. It is only a question of time and means placed at the disposal of the missionary cause. One has only to visit the missionary field, associate with missionaries, and come into actual contact with the astonishing fruits of missionary labor to be convinced of the Divine character of the enterprise, and filled with enthusiasm for the prosecution of the work. The home churches should redouble and quadruple their contributions and interest in all foreign missionary work. The fruits on foreign missionary fields are from twice to ten times greater in proportion to the means expended than at home.

EDITORIALS

The Mohonk Conference

The friends of the Indians who gather at Mohonk Lake, as guests of Mr. Albert Smiley, have been the means of initiating practically every piece of legislation in the interest of our red brothers which has been enacted by Congrees during the past 20 years. This year was the 21st Conference. Attention has been especially attracted to Indian affairs because of the charges of corruption against United States officials in connection with the allotment and sale of Indian lands. These charges are now under investigation, and consequently were not discussed by the Conference. The investigation should certainly be thorough, and every wrongdoer should be brought to justice.

The Indians still need to be protected from the greed of white settlers. This is evident from the condition of the Pima Indians of Arizona. They have been peaceable agriculturalists, and take pride in the fact that they have never taken the life of a white man; but now they have been brought to the verge of starvation by the stealing of their water by white settlers. The government plans to build an expensive dam which may not relieve them, but which will benefit those who are robbing them. Their case enlists our sympathy and calls for action.

Those best acquainted with Indian affairs are hopeful that the solution of the problem is in sight, but much still remains to be done. A number of agencies are useless or harmful and should be discontinued, but are maintained because legislators at Washington make it a personal matter that the agency in their district should be kept. The evil is recognized and demands correction.

The allotment of Indian lands is progressing, and more Indians are yearly becoming citizens and individual landholders. The reservation and ration systems are harmful to the Indians' moral and physical welfare. The only hope for the red man's progress is that he be treated as an individual rather than as part of a tribe.

The condition of white children in Indian territory requires careful consideration. They number four times as many as the Indian children, and yet the vast majority are without school privileges. They are growing up in vice and ignorance, and when Indian Territory becomes a State they will probably be its future office-holders.

Much was said in praise of the Christian mission schools among the Indians, and missionaries, educators, and government officials united in testifying to the need of religious instruction in all the schools. An Indian might as well be left in ignorance if his own religious beliefs are destroyed and the true knowledge of God is not given him. Thousands of them are showing themselves appreciative of Christian instruction, and are proving earnest, self-sacrificing, intelligent followers of Christ.

Among the leading men and women present at the recent conference were: Hon. John D. Long (president), Mr. James Wood (vice-president), A. K. Smiley, Dr. Merrill E. Yates, Hon. Darwin R. James, Dr. Sheldon Jackson, Dr. Lyman Abbott, Philip C. Garrett, Miss A. B. Scoville, Miss Anna L. Dawes, Mrs. A. H. Page, Rev. Frank Wright, and Col. R. H. Pratt, of Carlisle Indian School. Colonel Pratt put the solution of the Indian problem in a sentence when he said: "To civilize the Indian, put him into civilization; to keep him civilized, let him stay there." *

The Exterminating of the Jews

Mr. Alexander H. Ford, discussing the "Exterminating of the Jews," maintains that the enforcement of the "orthodox faith," and the brutal persecution of the Jews in Russia, justify Tolstoi's charge against the "Holy Synod" of the odium of instigating brutality in Bessarabia and elsewhere in the dominions of the Czar. Mr. Ford, however, believes Russia to be rocked in the crater of a coming revolution, which threatens the temporal supremacy of the same Holy Synod and the suppression of its inquisitorial methods. Russia's workmen demand political emancipation and the downfall of an autocratic rule whose two pillars are illiteracy and fanaticism. The industrial population, driven out of manufacturing centers, take with them the secrets of their craft, and leave behind a wreck of trade, and with this industrial prosperity the hated Jew is closely linked. It is the Holy Synod that is responsible for anti-Semitism in Russia, pursuing the Jew with ferocious cruelty by bands of Cossacks. In the name of religion, these exiles are forbidden to seek work at any port on the Baltic, and to approach the frontier within 30 miles is a capital offense. Within the area where he is allowed to find shelter, the restrictions are such as to promote starvation and induce the death of thousands. Property is correspondingly unsafe, and liberty is unknown.

It is said that over a million of Jews have been massacred since the persecution began and exile was decreed. Yet, before Russia was, a great Jewish kingdom existed north of the Black Sea, and Kiev, now too "holy" for the Jew to profane, was a Jewish capital. So writes Mr. Ford. Truly the poor Jew has had a hard lot in Russia.

As to the recent Kishineff massacre, Mr. Michael Davitt, commissioned by the New York *American* to go to the scene of the disorders and get at the absolute truth, has given, in part, the following report:

The only daily paper in Kishineff is the *Bessarabyetz*. It is violently anti-Semitic, and the chief editor, Kroushvan by name, is of Moldavian origin, and he has systematically inflamed the popular feeling against the Jews, as the foes of Russia, as the propagandists of socialism, and as the enemies of the Christian religion. Kroushvan's attacks have been continuous for the last six years. Merchants and employers giving work to Jews were held up to public odium, and the expulsion or extermination of the race was openly urged. The *Bessarabyetz* has a circulation of 20,000, chiefly among the police, municipal employees, and workmen generally.

Two events occurring shortly before Easter was seized upon by Kroushvan to incite the mob to murderous violence. One was the murder of a boy belonging to the village of Doubbosary, situated between Kishineff and Odessa, who was killed by his relatives for gain. The other was a suicide.

"Blood Accusation"

Referring to the Jew, "blood accusation" is one of the strongest weapons ever used to stir up race hatred. One cause of the Kishineff massacre was a ritual murder charge. Professor Strack, in defining blood accusation, says it is now used to denote the accusation that the Jews—or, at least, certain sects—require and employ Christian blood for ritual purposes, and to obtain such blood they even commit murder.*

It is alleged that blood is mingled with the *mazzoth* (unleavened bread) at the Passover. If a Christian dies by violence, rabid anti-Semites use the incident to stir up the passions of an ignorant and superstitious rabble, and hence come

* Jewish Encyclopædia. Vol. III.

massacre and pillage. The first case of blood accusation was in 1144, in Norwich, England; three like charges followed in that century, and in every case condemnation without trial. In the next century occurred the famous "Fulda" case, when thirty-four innocent Jews were slaughtered by the crusaders for supposed complicity in the murder of five children. The accused Jews were brutally tortured, and under torture compelled to confess to a crime that was undoubtedly laid to their charge without proof. Frederick III., in order to sift the matter to the bottom, called representatives from all parts of Europe, whose united testimony was that, instead of desiring blood for Passover rites, the Jews feared to defile themselves with it, and the Emperor decided, "with the general consent of the governing princes, to exonerate the Jews of the district from the grave crime with which they have been charged, and to declare the remainder of the Jews in Germany free from all suspicion."

At Bazin, Hungary, in the sixteenth century, 30 Jews were publicly burned for bleeding to death a nine-year-old boy, who was afterward found alive! and had been, in fact, stolen by Count *Wolf* (well named), who accused the Jews as an easy way of ridding himself of certain Jewish creditors! Mr. Joseph Jacobs gives a list of over 120 cases of blood accusation between 1144 and 1900, and of these about one-third belong to the boasted *nineteenth* century! and 14 in the last decade of it! Over 417 victims have been sacrificed during this time, and 132 in the last century!

The East India Company and Missions

A courteous letter from Mr. Henry Morris, of the Madras Civil Service, respecting the East India Company and foreign missions, refers particularly to the following statement:

> In 1793 the East India Company passed a resolution that the sending of missionaries into our Eastern possessions is the maddest, most extravagant, most unwarrantable project that was ever proposed by an enthusiastic lunatic.

Mr. Morris, anxious to verify this oft-quoted saying, made a careful search for its origin and found it first in "The Great Value and Success of Foreign Missions," by Rev. John Liggins, in which it is called, "A disgraceful memorial of the company." It is also found in "The New Acts of the Apostles." Mr. Morris says:

I have examined the records of the East India Company in the early part of 1793, when a discussion regarding the renewal of their charter was proceeding in the House of Commons. Wilberforce had proposed resolutions, empowering increase of chaplains and admission into India of missionaries and schoolmasters, which were passed in Committee of the House, tho afterward excluded from the Act.

> The Court of Proprietors of the East India Stock entertained strong objections against them, and a meeting of the General Court took place in May, 1793, to consider the subject. The clause to which they objected most was as follows: "Be it therefore enacted that the said Court shall be, and are hereby, empowered and required to appoint and send out, from time to time, a sufficient number of fit and proper persons for carrying into effect the purposes aforesaid, by acting as schoolmasters, missionaries, or otherwise."

The meeting was stormy. Some very strong remarks were made against the above clause, especially the words to "require," as well as to "empower," the Court to employ agents for the purpose of imparting to the native inhabitants of the British dominions in India "useful knowledge," and of advancing "their religious and moral improvement." Mr. Bensley, a Director, used the following phrase:

> So far from approving the clause, or listening to it with patience, from the first moment I heard of it I considered it the most wild, extravagant, expensive, and unjustifiable project that ever was suggested by the most visionary speculator.

No doubt this is the origin of the whole matter; but it was the utterance of an individual speaker, and not the solemnly recorded resolution of the Court of Proprietors,

which must be distinguished from the Court of Directors, elected by them. The resolution actually passed was as follows:

That it is the opinion of this Court that, if the Ecclesiastical Establishment in India should not at this time be equal to the number of the British subjects at the several Presidencies, the same should be made commensurate to the several British Protestant communities in India, and that to go beyond that Establishment is not only an unwise expenditure of the Company's property, but may be dangerous to the peace and good order of the British possessions in the East Indies.

No record of a memorial having been presented to the House of Commons by the Court of Directors can be discovered by the Parliamentary Reports of 1793. In the following year one of the best men in England, Charles Grant, became a member of the Direction; and I am certain that, while he retained his seat as Director, no such outrageous resolution as that under consideration would have been permitted to pass. We can, therefore, allow the assertion that the statement in question was embodied in a memorial from the Directors to be put aside as a fabrication. We should be just to our ancestors then governing the country under peculiar difficulties, and we have no right to attribute to them, as the governing body, official language which they never employed.

We have given Mr. Morris' letter in substance, because historical justice should be done, and if wrong impressions have been produced, they should be corrected, and Mr. Morris is an authority on the subjects upon which he writes.

Manual Training For Character Building

A writer in the *North American Review* strongly asserts that manual training is about as good to prevent criminal practises as vaccination is to prevent small-pox. He instances the testimony of a warden in a certain Southern penitentiary, where among all the convicts there was not one per cent. that had any such manual training beyond a little acquaintance with farming; where there was not one shoemaker, tailor, carpenter, or printer, and but one mechanic—a house-painter. The warden, moreover, said he never had in that prison one man who could draw a straight line. These are interesting facts, but too much must not be carelessly inferred. Education, whether manual or intellectual, may prevent these grosser forms of sin which are the fruits of idleness and incompetency; but it does not prevent sin: it rather *changes the field* of sin and crime, and acumenates the mind and develops the capacity for the more subtle, refined, and fashionable forms of godlessness, which are in the end quite as damning. Education has never filled the place of Regeneration, nor can any schooling but that of the Word and Spirit make men new creatures.

IN MEMORIAM

LOUISE BENEDICT PIERSON

BORN JUNE 7, 1864
WATERFORD, NEW YORK

ENTERED INTO PARADISE
NOVEMBER 2, 1903
NOWGONG, CENTRAL INDIA

She went to India in November, 1901, under appointment of the Women's Union Missionary Society of New York City, after several years of fruitful service as Secretary of the Young Women's Christian Association at Poughkeepsie, N. Y., and at Lowell, Mass.

She felt called to direct work among the destitute women and girls of India, and while studying to acquire the language was meantime at work among missionaries, at conferences, and as opportunity afforded, with English-speaking residents and natives, or singing with her auto-harp in zenanas. Immediately before her last illness she spoke at a conference in Lucknow; then went with Miss Delia Fistler, a dear friend, to rest for a few days at Nowgong, Bundelkhand, Central India. While there she was taken with typhoid fever and was called to the higher rest of God.

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BOOKS FOR THE MISSIONARY LIBRARY

THE FOUNDER OF MORMONISM. By I. Woodbridge Riley. Dodd, Mead & Co., N. Y.

Mr. Riley's sketch is a very instructive and suggestive book. It is what it professes to be—"a psychological study of Joseph Smith, Jr." Professor Riley, after a long study of hypnosis and kindred themes, has carefully examined the history of the Smith family, and traced back for generations his psychological traits. He studies with equal care the locality where he lived and the favoring conditions for the development of the movement he originated. The conclusion is that there was in this remarkable man a combination of reality and unreality, fraud and sincerity, which can be accounted for only by abnormalities in his constitution. In ten chapters Professor Riley discusses Smith's ancestry and dreams, environment and visions, the Mormon documents and their sources, the author's mentality; then he examines his claims as a prophet, seer, revelator, occultist, exorcist, and faith healer. The book is most carefully written with abundant foot-notes for verification, quotation, and reference; and, in fact, the discussion is so scientific that we feel as tho we were reading a treatise on mesmerism, hypnosis, spiritualism, clairvoyance, and kindred phenomena, quite as much as a biographical sketch.

AFTER PRISON, WHAT? By Maud Ballington Booth. 8vo, 290 pp. $1.25. *net*. Fleming H. Revell Co. 1903.

"In prison and ye visited Me," might be the legend written across the title-page of this volume. It recounts the story of the work of "The Little Mother" for the rescue of "her boys" in the states prisons of the United States. It is a wonderful story and beautifully told. As we read how hope has been brought to those in despair, and how lives have been transformed by the power of God, we wonder that such work was not undertaken sooner. Mrs. Booth tells the stories of many of the prisoners who have been redeemed, and while some of the charm of her personality is lacking, the stirring narrative has the effect of awakening an earnest desire to have some part in this Christlike work. The book is intensely interesting, and the Volunteer Prison League calls for our hearty sympathy and support. *

ALGONQUIN INDIAN TALES. By Rev. Egerton R. Young. Illustrated. 8vo, 258 pp. $1.25. Eaton & Mains, New York. 1903.

Egerton Young is a prince among story-tellers. He has gathered here a large number of beautiful and suggestive Indian legends relating to animals, and the forces of nature which are interesting to old and young, both from their story standpoint and as a study of the folklore of a dying race. From the adult's standpoint the book is made less attractive by the narrative in which the stories are woven, but this may possibly add to their interest for children. *

PRACTICAL LESSONS FROM THE EXPERIENCE OF ISRAEL FOR THE CHURCH OF TO-DAY. By Evangelist F. C. Gilbert, a Hebrew-Christian. 8vo, 390 pp. $1.00, $1.25, and $2.00. Published by the Author, South Lancaster, Mass. 1902.

This book is at once a compendium, reference book, and text-book on Bible study. In the first chapter on "God's Purpose with the Jews," the author discusses the Talmudic writings, the different sects of the Jews, God's purpose in the sanctuary, the priesthood and the offerings, the festivals and the fasts, etc Mr. Gilbert is a Hebrew scholar and thoroughly conversant with the traditions of his Jewish brethren, so that these traditions, as they existed at the time of Christ,

are vividly portrayed, and a fine description of the Jewish customs, laws, and commandments, which Christ so frequently condemned, is given. Chapter VIII., on "What the Jews Might Have Known," and Chapter XVIII., on "The Yoke of Bondage," deserve especial mention, but the book, as a whole, will prove most helpful to the student of the Bible. Nearly 2,000 passages of Scripture are used in the work, and there are over 50 illustrations, drawings, charts, and diagrams. An analytical Table of Contents, a scriptural and a general Index add to the usefulness of the volume.

Mr. Gilbert states that funds from the proceeds of the book shall be used for mission work among the Jews in Boston, and knowing that at present no mission exists among the numerous Jews of Boston, and that Mr. Gilbert's education, Jewish as well as Christian, fits him for the work, we hope that he may be enabled to enter upon the work.

L. M.

SNAPSHOTS FROM THE PACIFIC. By Bishop Ridley. 12mo. 192 pp. 1s. Church Missionary Society. London. 1903.

Bishop Ridley is one of the famous living missionaries to the red men of British America. His letters, which make up this volume of snapshots, are full of anecdotes and incidents relating to "medicine men," trials and triumphs in missionary work, Indians of all sizes, conditions, and characters. The letters have much that is personal, but give an excellent idea of the bishop's work in the diocese of Caledonia, British America. *

A DOCTOR AND HIS DOG IN UGANDA. By A. R. Cook. Illustrated. Map. 12mo, 162 pp 2s. Religious Tract Society, London. 1903.

Our readers are already acquainted with Dr. Cook and his work as a physician to the bodies and souls of the black men of Central Africa. From his exceedingly graphic and interesting letters and journals, Mrs. H. B. Cook has gathered extracts to form a vivid picture of the daily life and work of a medical missionary in one of the most fascinating mission fields in the world. Dr. Cook tells of "Urgency Calls," "Traveling Under Difficulties," "A Perilous Canoe Voyage," "Work Among the Wounded," "A Christian Hero," etc. Illustrations from photographs add to the pen pictures. *

INTO ALL THE WORLD. By Amos R. Wells. Illustrated. Maps. 12mo, 231 pp. 50c. Paper, 35c. United Society of Christian Endeavor, Boston. 1903.

This is a volume of the "Forward Mission Study Course for Young People," edited by S. Earl Taylor and Amos R. Wells. It is a condensed introductory study of foreign mission fields by countries, adapted for class use. It is excellently planned for the purpose. *

PRINCELY MEN OF THE HEAVENLY KINGDOM. By Harlan P. Beach. Illustrated. 12mo, 244 pp. 50c. Paper, 35c. United Society of Christian Endeavor, Boston. 1903.

A biographical study of some leading missionaries to China for the same study course. There are sketches of Morrison, Mackenzie, Gilmour, Nevius, Mackay, etc. It is a supplement to the "General Studies of China," by Dr. Arthur H. Smith. *

PASTOR HSI, OF NORTH CHINA. By Mrs. Howard Taylor. China Inland Missions.

Of this book Rev. J. Hudson Taylor writes: "Intensely interesting, it will carry the reader's attention from beginning to end. Great pains have been taken to insure thorough accuracy in relating the facts of this remarkable life. This book is as equel to 'One of China's Scholars,' and far surpasses in interest that earlier part of the story. It ought to do much toward deepening the spiritual life of the Lord's people, and in calling forth the prayer that many more such men may be raised up among the *literati* of China."

ON THE THRESHOLD OF CENTRAL AFRICA. By François Coillard. Illustrated. 8vo, 650 pp. $2.50. American Tract Society, New York. 1902.

We reviewed this valuable book when it was published in England a few years ago. M. Coillard is one of the ablest living missionaries, and his story of twenty years' pioneering among the Barotsi's of the Upper Zambesi is full to overflowing with interest and instruction.

PANDITA RAMABAI: THE WIDOW'S FRIEND. An Australasian edition of "The Hindu High Caste Woman." By Pandita Ramabai. With a sequel by her daughter Manoramabai. Illustrated. 12mo, 195 pp. Rs., 2-10-0; 3*s*, 6*d*.; $1.00. Order from Pandita Ramabai, Kedgaon, Poona District, India.

When Ramabai's book first made its appearance, it awakened men and women of America, England, and India to a clearer realization of the terrible wrongs that the women of India were suffering—and the little children as well. It fearlessly revealed the actual condition of things, and told what a Hindu educated woman believed to be the cause and the remedy. It is still the best book on the subject, and this edition is made doubly valuable by Manoramabai's sequel, which tells of Ramabai's rescue work, from the founding of Sharada Sadan to 1901. It is full of interesting incidents which show the prejudice and hatred of Hindu men, describes the terrible famine scenes of 1897, and tells of the blessed results of saving and teaching the young widows.

We quote few a paragraphs about influence of the Pandita's work:

1. An increased sentiment in the Hindu community in favor of widow remarriage.

2. Increasing interest in the Kindergarten system and female education.

3. The desire of Hindu men for the education of their wives.

4. Hindu people who live in Kedgaon and the surrounding country are more careful not to ill-treat the little wives and widows, lest they run away and go to Ramabai.

5. The impetus which Ramabai's example has given to the Indian Christian Church.

6. Other schools started for girls and widows of India. Besides this, the leaders of many other faith institutions look to her for advice, help, and encouragement.

None of Ramabai's institutions are yet self-supporting. Mukti Sadan, Kripa Sadan, and the Boys' Orphanage are all faith institutions, started in obedience to God's call; and while Ramabai makes known to the public the needs of Hindu women, she no longer makes direct appeals for money, except in prayer to God alone, leaving Him to suggest to His children whether they should help the work or not.

THE GLORY OF ISRAEL is a new magazine relating to Jewish missions. It is edited by Rev. T. W. Chalmers, of the "Union Mission to Israel," in Pittsburg. (50 cents a year.) The first number promises well, with notes on Jewish missions, "A Plea for Jewish Evangelization," a sketch of "Joseph Rabinowitz," etc.

NEW BOOKS

TO-DAY IN SYRIA AND PALESTINE. By William Elroy Curtis. Illustrated. 8vo. 529 pp. $2.00, *net*. Revell. 1903.

MY TOUR IN PALESTINE AND SYRIA. By F. H. Deverell. Illustrated. Map. 8vo, 269 pp. Eyre & Spottiswood, London. 1903.

A FLIGHT FOR LIFE. By Rev. James H. Roberts. $1.25. The Pilgrim Press, Boston. 1903.

THE CHINESE BOOK OF MARTYRS. By Luella Miner. $1.50, *net*. The Pilgrim Press, Boston. 1903.

ON THE THRESHOLD OF CENTRAL AFRICA. By François Coillard. Illustrated. Map. 8vo, 650 pp. $2.50. American Tract Society, New York. 1903.

SNAPSHOTS FROM THE NORTH PACIFIC. By Bishop Ridley. Illustrated. 12mo, 195 pp. 2*s*. Church Missionary Society, London. 1903.

AFTER PRISON, WHAT? By Maud Ballington Booth. 8vo, 290 pp. $1.25, *net*. Fleming H. Revell Co. 1903.

THE WORKING MAN AND SOCIAL PROBLEMS. By Charles Stetzle. 12mo. 75c., *net*. Fleming H. Revell Co. 1903.

THE NEGRO PROBLEM. Illustrated. 12mo. 234 pp $1.25. *net*. James Pott & Co., New York. 1903.

CONQUESTS OF THE BIBLE. Illustrated Report of the B. and F. B. S., London. 1902-3.

PIONEER MISSIONARIES OF THE CHURCH By C. C. Creegan 12mo. $1.25. American Tract Society, New York. 1903.

PRINCELY MEN IN THE HEAVENLY KINGDOM. By Rev. H. P. Beach. 12mo, 244 pp. 50c. Paper, 35c. United Society of Christian Endeavor, Boston. 1903.

STRANGE FACES FROM MANY PLACES. Pamphlet. 9*d*. Church Missionary Society, London. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

What One Society Has Done Tho the wisdom of the method of raising money adopted by the Christian and Missionary Alliance (of which Rev. A. B. Simpson is the head) may well be doubted—that of depending mainly upon appeals and collections made at a few large annual conventions held in various parts of the country—yet the results thus secured are by no means inconsiderable, since in this way some $215,000 have been paid or pledged this year—at Old Orchard, $42,000; Lancaster, Pa., $37,000; Cleveland, $12,500; Atlanta, $10,500; New York City, $96,000, etc.

Dr. Dowie's "Mission" to New York City Speaking of John Alexander Dowie and his financial shrewdness, the *Interior*, of Chicago, says:

Boston, Chicago, and Salt Lake all show to us that among modern inventions no invention pays like a new religion. Anybody who has listened to Dr. Dowie knows that he can't preach, just as anybody who has read "Science and Health" knows that the author of that well-sold book can not write English. But the modern Elijah can advertise to perfection. No man ever lived who understood that art better. His rainbow-colored pulpit gowns, his surpliced choir, his uniformed guards, and constant processions of one sort and another, all stamp him as the shrewdest "promoter" of the age. And now that he is about to imitate the great spectacular effects of Lourdes, in France, by railway trains run to accommodate his disciples and believers, we see that he can take a hint as well as originate devices. The monks at Lourdes receive each twelvemonth as much as Dr. Dowie has accumulated in twenty years, and a winning card in their great game is the railway "specials" run from every part of France and centering at the famous grotto.

An Occupation Most Christlike The Central Union Railway Station of Cincinnati is not a particularly attractive resort. It is capacious enough, but dark, gloomy, filled with oppressiveness and stale odors of smoke and dampness. There is a figure there which always catches our eye. It is that of one of the members of our Cincinnati Deaconess Home. She is put there to direct, befriend, and save from those who would entrap and betray them young girls coming into the city from country homes, and unaware of the human vultures lurking to devour them. We have been introduced to this deaconess a number of times, but she never recognizes us. We doubt if she ever sees us. Her eyes are intently strained for others. She wants to be the first to greet those she would assist. It is a Christ-like work, made necessary by the diabolical deeds of infamy plotted by inhuman ghouls. But we have often thought of this sister of the people, with her young life and sweet face, spending her days, summer and winter, standing and walking on those cold pavements and amid all the hissing of steam, shrieking of whistles, clamor of bells, and rushing of continuous crowds—in that noxious atmosphere, full of griminess and rheumatic threatenings. But it is such as she who hold at bay the emissaries of the evil one. She is an angel of light in that place devoid of sunshine.—*Western Christian Advocate.*

Bible Teachers' Training-school, New York This school aims to train Bible teachers for work at home and abroad. Under the presidency of Dr. W. W. White, and with the assistance of a large number of able Bible teach-

ers and lecturers on various topics, this school offers a splendid opportunity for missionaries on furlough and those preparing for the field to learn to use their "Sword of the Spirit" to better advantage. The schedule for the present term includes courses in the Gospels, Isaiah, and other books of the Bible; Church History and Missions, Prayer, Homiletics, Teaching, Personal Work, The Christian Life, and Oriental Research. Among the instructors are Dr. White, Mr. George Soltau, Robert E. Speer, and Dr. Rogers, of Drew Theological Seminary. Further information may be had from Dr. W. W. White, 83 East Fifty-fifth Street, New York City.

The Oriental Mission Seminary, Boston, Mass. This training-school for missionaries has just been founded by Rev. P. Holler, a returned missionary from India. It aims to give a real technical missionary training in vernaculars, religions, and philosophies of non-Christians and in history and theory of missions to male and female resident and correspondent missionary candidates, and to pastors and mission friends at home. It is non-sectarian, and includes a correspondence course. Further information may be had by applying to Rev. P. Holler, 135 Hillside Street, Roxbury, Boston, Mass.

The Negro as a Missionary The Nashville *Christian Advocate* having stated that some of the mission boards "had not been able to make satisfactory use of negro missionaries," *The Missionary* (Presbyterian Church, South) publishes this statement from Dr. Williams, of the Upper Kongo Mission:

In connection with our Luebo Presbyterian Mission we have 8 negro missionaries, and when 2 new men arrive, now *en route*, there will be 4 white men on the field. We have never had a word of complaint from our white missionaries nor from the natives concerning the acceptability or work of the negro missionaries. Mr. Sheppard is a fellow of the Royal Geographical Society, and the other negro missionaries all have fairly good education, one of them being a physician.

Tuskegee Moving Forward A gift has recently been received by this school of $20,000 from the estate of Edward I. Brown, of Boston. In attendance the 1,200 mark has been passed, within thirty days 1,048 were refused admission for lack of room and means, and on an average about 30 a day appliedin vain to be received. During the past few months the school has received over $1,600 in small donations from colored people in various parts of the country, the largest sum ever received toward its support from colored people in one year.

Red Men in a Christian Council More than 1,500 Christian Sioux met in annual conference September 10–13, coming together from the two Dakotas, Minnesota, Nebraska, and Montana. Two hundred delegates were enrolled, representing every church and every organization of an educational or a religious character under the auspices of the Presbyterian and Congregational denominations among the Sioux. For sixty-nine years these 2 bodies of Christians have been carrying on the work of missions among this tribe. Of the 30,000 Sioux, fully one-fourth are under the dominating influences of these 2 churches. There are organized among them some 50 congregations, with an aggregate membership of 2,500 communicants and 1,500 Sunday-school members.

They have churches, Sunday-schools, prayer-meetings, Young Men's Christian Associations, Young People's Societies, Christian Endeavor, and missionary societies —all the machinery of modern church organizations in efficient operation. One of the most striking features was the anniversary of the woman's missionary associations. These women of the plains contribute annually more than one dollar per capita to missions.

Evangelization of Cuba As the fruitage of only four years' work, the following 12 Christian bodies are now represented in this island: Baptist (North and South), Presbyterian (North and South), Methodist Church (South), Congregational, Disciple, Episcopal, Quaker, Evangelical Association, Unitarian Pentecostal Mission, and some scattered work besides. Approximate statistics are as follows:

Churches and preaching stations	100
Pastors and preachers	150
Church edifices	10
Church members	3,000
Candidates for membership	600
Candidates for the ministry	20
Sunday-schools	85
Pupils	4,000
Day-schools	55
Pupils	2,000

Desolation in Jamaica The cyclone which swept over the island of Jamaica a few weeks ago did an immense amount of damage to the chapels and mission houses of the Baptist congregations. According to the statement put forth by the Jamaica Baptist Union, 33 chapels were destroyed and 20 damaged, 6 mission houses were destroyed and 11 damaged, 17 school-rooms and 8 teachers' residences were destroyed, and 4 more of both school-rooms and residences were injured. The general loss is estimated by the Union at not less than $75,000. The chapels that were demolished furnished accommodation for about 13,000 people. In addition to all this loss of church property, many of the people of the island lost their marketable produce, their food supplies, and also their homes, with all that they contained. The English Baptist Missionary Society has promptly responded to the appeal for help, and has opened a Jamaica Relief Fund. Serious damage also befel the work of the United Free Church of Scotland.

The Panama Republic Here is a republic born in a day (November 5, 1903), and without a drop of blood being shed apparently. It seems likely to continue to control the Isthmus of Panama, tho Columbia will probably make a stubborn remonstrance and resistance to being deprived of so valuable a strip of territory. The revolt was carefully planned, and seems to have been well-nigh unanimous with part of the people.

The only missions in Panama are the British and Foreign Sailors' Society in Colon, and Wesleyan Methodist Mission in Colon and Aspinwall.

The reports from Colombia, where the Presbyterian Church (North) has a strong mission and the American Bible Society has colporteurs, are somewhat disquieting; but it is hoped that the storm will soon blow over, and that the work can then go forward as usual.

EUROPE

The Bible Society's New Departure The British and Foreign Bible Society is making its centennial notable by a special offering of the revised edition of the Bible to the English-speaking world. Heretofore the society has confined its Bible publication to the Authorized Version. But this year it issues the Revised Version for general circulation. A cheap edition has also appeared of the whole Bible which can be sold

in India for 10 annas, and the New Testament, in a little larger type, at 4 annas. Thousands of these latter will soon find their way into the hands of the students and English-speaking natives in all parts of the land. The society is also to be commended for its enterprise in arranging for a standard Greek text of the New Testament, now in course of preparation.

The Wesleyan Forward Movement The Wesleyan Missionary Society of England is rejoicing over a revived missionary interest, but the expressed hope of the recent conference at Camborne was "that the revival will extend throughout all our circuits, and raise our whole missionary enterprise to a level worthy of our history and our vocation." The conference declared its deliberate conviction that the present duty of the Church to the foreign missionary cause required that (*a*) the missionary prayer-meeting should be revived in every circuit; (*b*) there should be a great increase in the number of lives consecrated to missionary service and pledged subscribers to and workers for the cause; (*c*) the present income of the missionary society should be at least doubled.

Serious Dearth of Missionaries At a recent meeting of the directors of the London Missionary Society special attention was called to the dearth of male and female candidates for the missionary service in connection with the society. Through lack of funds the society has for some time been compelled to discourage offers of service, but need of workers is now being felt acutely, especially in view of possible developments with the aid of funds from the Arthington bequest. The Rev. R. Wardlaw Thompson stated that the society had 23 male missionaries in China, but no lady missionary, when he visited that empire twenty years ago. To-day there were 72 missionaries, of whom 18 were women. The number of church-members had increased fivefold, and now totaled nearly 10,000. The remarkable growth of Christian work in China during recent years, and the position and needs of the active Christian community which has been gathered by the labors of the society's missionaries, has created many serious problems.

A Society Evangelical and also Fraternal It appears that the C. M. S. is taken to task by some British Episcopalians for being so liberal and brotherly as touching other missions, and hence puts forth this "manifesto":

The Church Missionary Society has its own distinctive principles—the principles of the Apostolic Age, of the English Reformation, of the Evangelical Revival; and on those principles it stands, and intends by the grace of God to stand. It maintains, and will maintain, its just independence—not independence of the Church or of its constituted authorities, but the reasonable independence of a body of loyal Churchmen banded together for the preaching of Christ in the world. At the same time, it declines to be turned aside by groundless and unworthy suspicions from its ancient practise of friendly intercourse with other societies, whether within the Church of England or within the wider range of Protestant Christendom; and it rejoices to see, what its founders would have rejoiced to see—"but died without the sight"—the Church of England as a body, and its Episcopate in particular, fostering the missionary enterprise. Let the words of the great Bishop of Minnesota, at the C. M. S. Centenary meeting in this hall, be recalled. "I have tried," he said, "to see the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousandfold."

The Growth of a Decade in French Missions.—The record of the Evangelical Missionary Society of Paris, which is the society of Protestants in France, during the last decade is very commendable. In all France there are about 600,000 Protestants, and during the past ten years their foreign missionaries have increased from 37 to 97, and their annual income from $65,000 to $225,000.

Protestantism in Belgium Protestants in Belgium, as also in France, are a feeble folk, but of late have been rapidly coming to activity and vigor. As far back as 1837 a Bible depository was opened by the British and Foreign Bible Society, with a colporteur following soon. In 1848 the Belgian Missionary Church was organized, which has since grown to 35 churches, with 6,351 members, with 37 pastors and 12 colporteurs to care for these and 100 other places of regular worship, and 80 other stations. Strange to say, thus far, since theological schools for Belgians do not exist, no Belgian pastor is to be had, and of the 37, 1 is a German, 2 are French, 4 are Flemish, and all the rest are Swiss.

A Fine Case of Christian Comity The Christian Endeavor Union of Berlin, Germany, under the lead of their president, Rev. F. Belcher, has offered to support 1 or 2 German missionaries under the care of the American Board in the Caroline Islands. The Board has been seeking such missionaries, so as to comply with the request of the local authorities that the German language instead of English may be used in the training-schools. This offer comes most opportunely to meet this demand. The Protestant German missionary societies are deeply interested in the maintenance of the work of the Board in Micronesia, and while unable to assume this work, they are solicitous that it be carried on in full strength. This proposal is a practical proof of the sincerity of their desire and of the noble Christian comity of these brethren, and promises well for the future of the work in Micronesia.—*Missionary Herald.*

Marked Growth in Austria There are but 4 American Board missionaries in Austria, but there are 14 ordained Bohemian pastors and 5 evangelists. The report of the missions just received states that 213 new members were received into the churches during the year and 5 new churches were organized, making 18 Congregational churches now in the mission, with 1,414 members. During the year 1,830 Bibles were distributed, 11,803 Testaments, and 7,882 portions, besides large quantities of other evangelical literature.

Sale of Indulgences in Spain Mr. Joseph McCabe, once a Catholic priest, has an article in the *Contemporary Review* for July, in which he says:

Few in England are aware that the Church of Rome continues in Spain, in the twentieth century, the outrageous practise of the sale of indulgences, against which the conscience of Europe protested so vehemently four centuries ago. I say deliberately the "sale" of indulgences, for the subterfuge by which the Church seeks to evade the charge is hardly less discreditable than the fact. I have two of these precious documents, or *bulas*, before me. They were bought by a friend in Madrid in the year of grace 1901, and they bear that date. A conspicuous bill in the window of an ordinary bookseller's shop announced that *bulas* were to be had within, and my friend went in and asked for some. He is clearly not a Spaniard, presumably a her-

etic, but no questions were asked. For the sum of 75 centesimos (nominally 7½*d*)—the sum being stated very conspicuously on the top of the *bula*—he was handed a much-besealed and imposingly phrased document which promised him a "plenary indulgence" on the usual conditions. A further 7½*d*. secured a *bula* which granted him permission to eat meat on the days of Lent. Both documents talk magniloquently of the crusades in which Spain took so glorious a part. The Spaniards helped rather by money than by personal service, and the Holy Father rewarded them with these spiritual privileges. Very soon the transaction became uncommonly like a sale. No alms—*limosna*, as the *bula* calls your payment—no indulgence; pay your 75 centimos, and the document is handed over in a very business-like way.

The Decease of a Christian Hebrew Pastor Friedrich Stotte, superintendent of the West German Society for Israel since 1877, died July 30th, at the age of sixty-two years. The organization grew and prospered under his efficient management, and it will be difficult to find a successor. In addition to direct work among the Jews, Pastor Stotte was deeply interested in the formation of an international organization of Jewish missionary societies. It was chiefly through his personal efforts that the General Conference for the Work of the Evangelical Churches among Israel was held in Cologne, October 6, 1900, and he rejoiced in the prospect of the second General Conference, held in London October 21 of this year.

Work Among the Jews of Roumania The Jewish nation has been estimated to number 10,000,000. Of these no less than three-fifths—that is, 6,000,000—live in Eastern Europe. *Here, then, is the real problem of Jewish missions.* But it is an exceedingly difficult one. Four millions of Jews are shut up in the ghettos of Russia, where no new mission station can be opened, and the two in existence are hopelessly inadequate to touch even the fringe of Judaism. In Galicia almost the same state of things exists; the Jesuits have such power that Protestant missions are well-nigh impossible.

One land, however, is open to the missionary, and that is Roumania. The difficulty there is the treatment of the Jews by those who are known to them as Christians. The Jew is expected to fulfil all the duties of a citizen, but is allowed none of the rights which belong to citizenship. He is excluded from many trades and professions, and entirely from the civil service and higher ranks of the army. He is compelled to live in the towns only, and is refused the right to own land. He is, in addition, subjected to various forms of oppression, and is the object of contempt and hatred.

None the less does the form of Christianity professed in this land repel him. He sees in the churches picture-worship; in the priests ignorant and often worldly men; and in the people utter ignorance of the Bible and the real truths of their faith.

Missionary work was commenced here as a result of the tour of inspection made by Drs. Bonar and M'Cheyne in 1840. The center of the work is at Bucharest, the capital of the country, which contains some 45,000 Jews. School work is carried on among the children. No less than 4,000 girls have passed through the girls' old school, and there are 227 at present under instruction. A new effort has lately been made to reach the better class Jews by opening a high school for girls. This has been wonderfully blessed of God, and was filled up almost from the day of opening. It has 194 girls, of whom 15 are boarders, and the school is self-support-

ing. It is our great longing, as soon as the necessary funds are forthcoming, to open a boys' school.

The adults are reached by means of evangelistic methods and visitation. There are open doors on every side, and abundant opportunities; but the staff is inadequate. One ordained missionary and three colporteurs are not sufficient for a district twice as large as the British Isles.—J. H. ADENEY, in *Jewish Missionary Intelligence.*

Russian Jews Seeking Light There is still indeed indifference, and there is apathy, but the great abyss which existed between Judaism and Christianity is disappearing. They tell us that only those who know the mind of the Russian and Polish Jews can have any idea of the change that is going on among them. Once, nothing was shunned by them so much as the name of Jesus; now they beg to be acquainted with His Person and doctrines. The late Mr. Eppstein, of Bristol, England, said that Jews came to him all the way from Russia to inquire about Christ —not the ignorant or the mercenary, but the highly educated, most respectable, and learned sort. Three rabbis came recently from that country, with no other object than to be carefully instructed in the way of salvation. Men wrote to Mr. Eppstein from a rabbiorical college there, describing themselves as *thirsting for the truth*, men who once were agnostics, but now rejoice to see that there is a *God* of Israel, who is the God of the other nations as well.—*Jewish Missionary Intelligencer.*

Religious Persecution in Russia The unscrupulousness shown by the Russian government in regard to Manchuria is just now being strikingly exemplified also in its policy toward religious dissenters in Russia. The ukase confiscating all the property of the Armenian churches and convents throughout the Empire has exasperated the people, and almost daily the press despatches report a tumult, often attended with bloodshed, in the Caucasus, when a regiment of Cossacks is sent to break open the church doors and rifle the church treasury.

The *Novoe Vremya*, the organ of the reactionary ministry now in power, treats the matter in a high and dictatorial tone. It says: "Resistance is futile. The Armenians may organize dozens of demonstrations, but the decree will be enforced. The blood that is shed can not stop its execution."

Bishop Sarajian, of Worcester, Mass., with two colleagues, has gone to Washington, to send through the Russian ambassador a petition to the Czar, drawn up by a convention lately held in Providence, R. I., of delegates from all the Armenian churches in the United States.

ASIA

American Colleges in Turkey It is literally true, as somebody has said:

The most striking and interesting part of American mission work in Turkey is in the colleges. Robert College, at Constantinople, is the oldest; then follow, according to the date of beginnings, the Syrian Protestant College at Beirut, Central Turkey College at Aintab, Euphrates College at Harpoot, Anatolia College at Marsovan, and St. Paul's Institute at Tarsus. Robert College, founded by a New York Christian gentleman, stands especially high in the character and success of its graduates. Many officials of high position, and professors, editors, physicians, merchants, who are influential men in European Turkey, in Bulgaria, Servia, and other states, are alumni of Robert College. The College at Beirut has property amounting to $400,000, and has been making good progress in the

growth of its branches of studies, the accommodations of its buildings, and the completeness of its apparatus and equipments. There are 10 professors and more than 40 teachers in all. There are nearly 1,500 students in all the colleges, 771 of whom are Armenians. America and Turkey should both be found ready to protect institutions of such far-reaching beneficence.

A Great Mission Press Beirut, Syria, holds the second largest mission press in the world, being surpassed only by the one in Shanghai, and by printing in Arabic the Bible and many other books it is invaluable as an evangelizing agency. Starting in Malta in 1822, removed to Beirut in 1834, it has now attained to 5 steam presses, 6 hand presses, 1 lithograph press, 2 type foundries, etc. Hence there have been issued 703,000,000 pages, including 600,000 copies of the Bible and parts. Probably it is doing more than all other agencies to affect the Mohammedan world throughout India, Persia, Turkey, Arabia, and North Africa to the Atlantic.

A Stir Made by a Conversion In the *Record* for August of last year an account was given of the conversion of Sheik Salem, and in April this year there was a brief paragraph indicating some of the trials he has since undergone. The Rev. Dr. Young, in a letter dated Aden, July 15th, gives the following later particulars regarding him:

I think I told you that Sheik Salem was forced to leave Dhala partly on account of fever, and partly on account of the persecution he had to suffer because of his change from Mohammedanism, the imam's son openly advising that he ought to be put to death. Well, since his return to Sheik-Othman there has been a considerable stir among the people, and one Moslem government official has been doing his best to get Salem silenced, and I believe that in the mosque (Indian) he said no person should speak to him or come to our dispensary for medicine. His own children he removed from our school, and since his speech there has not been a single Hindustani Moslem at our dispensary. Even a man whose life I saved from strangulated hernia some years ago has gone to the government hospital rather than come to us, because this individual made it plain that it was sinful to be treated by a Kafir (infidel). It is, however, refreshing to see that the Arabs are getting beyond that stage, and now listen quietly to the very thoughtful, helpful addresses of Salem, to whom I gave employment as an evangelist a week ago.—*United Free Church Record.*

Rate of Progress in India During the last ten years the Hindu community has decreased one-quarter per cent., showing that it is on the down grade. The Mohammedan community, of which so much is heard as to its proselytizing power, has increased 9 per cent., but the native Protestant Christian community of India has increased 50 per cent. When people say: "There are more heathen born every year than there are Christians, how can you possibly overtake heathenism at that rate?" we are not altogether anxious to answer such people; we can say that what is impossible with man is possible with God. But we have also this to say: If the tendency shown by the census is continued for fifty years, what will be the aspect of India then? J. A. VANES.

How the Leaven of the Gospel Works We must not measure the results of mission work by the census tables only. A recent writer on the attitude of educated Hindus toward Christianity has laid stress upon the fact that Christian influences are everywhere stirring at the roots of Indian national life, and those who have not studied the Bible

in vain *are reading Christianity into Hinduism.* To-day quotations from the Scriptures and from Christian hymn-books are frequently made by Indians upon public platforms, and altogether the attitude of antagonism is slowly changing. In connection with such manifestations of the indirect influences of Christianity, it is singularly interesting to find that in a recent little volume of songs for the worship of the goddess Durga, a translation of the well-known hymn, by Miss Anna L. Walker, "Work, for the Night is Coming," is given a prominent place.

The Power of Caste A missionary in South India reports a visit which he paid to a village magistrate who himself was not of a high caste, tho a caste man. While talking with this magistrate, a pariah came, bringing a letter, and this is what happened: First the pariah took off his shoes; then he went to the other side of the road and stood in a deep gutter, into which the village filth was swept. He took off his turban, placed his forehead in the dust, and began to address the great man in terms such as he would have used in addressing the Almighty. And all the time the magistrate was regarding him with inexpressible scorn, and heaping terms of contempt upon him.

The Mission to Lepers in India The last report of this society shows receipts from all sources the largest on record:

At Chandkuri, the second largest asylum in India, there were at the close of the year over 500 inmates, including 94 untainted children in the home. At Mandalay, in Burma, a much-needed church has been built. In China the work is prospering; and at Tokyo a new ward for women has been erected. Help has also been rendered to the small asylum in Sumatra belonging to the Basel Missionary Society. There are 23 societies and churches in connection with which work is carried on by the mission, and 65 stations in India, Burma, Ceylon, China, Japan, and Sumatra; with 30 hospitals, and 15 homes for lepers' children. The number of inmates in the society's homes, and in those which receive aid—adults and children—is about 6,420. Of this number there are about 270 leper children, and 570 untainted children. There are now about 2,500 baptized Christians.

Hope for Hindu Women We remember to have heard a prominent missionary affirm that when he arrived in India less than fifty years ago there were not in his mission field of 17,000,000 people 17 women that could read a line of any language. Now in that province there are scores of high-schools and at least one college for women, and the university is graduating young women every year. One single mission school we know of has sent out over 1,000 fairly well-educated married women into many parts of the province. The same is substantially true of nearly every province in the empire; thousands of Christian girls, and of non-Christians, too, are receiving from missionaries a good practical education saturated with instruction that is making them wise unto salvation. Omniscience alone can estimate what the fruit of this work shall be.—*Indian Witness.*

A Single Church in the Marathi Mission As an example of a strong native church, let us take the first church of Ahmednagar. This church has 1,143 names on its roll, of whom 569 are communicants, 255 are candidates for baptism, and 321 are children; 108 were added to the church in 1902. The Sunday-school has 1,139 members in 3 sections. The church pays all its bills, and contributes for the support of the poor and for various outside societies. Its Chris-

tian Endeavor Society is held in 9 sections, and has a membership of 679. There is another church in the same city with 65 members which receives no aid from the mission or the Board.

How the Chinese Give "I have found faith in our Chinese Christians," says the Rev. J. Macgowan, of Amoy, "for I know they are easily stirred when some case that effects the interest of Christ's Kingdom is concerned. . . . All the churches in my district are self-supporting this year. Thank God for that! I feel there are large resources among our churches that we have not yet touched. The Chinese are a money-loving people—almost as much so as the English!—but when their hearts are touched they can be as lavish as tho money had no hold upon them whatsoever."

How the Word Spreads During the period of eighty-one years from the printing of Dr. Morrison's Chinese New Testament in 1813 to 1894, the total circulation, including the Scriptures given away before the principle of selling was established, was about 5,500,000 volumes. In the last eight years, from 1894 to 1902, the circulation has been over 4,660,000 volumes, of which 51,000 were whole Bibles and 184,000 New Testaments. Of this number all but about 100,000 were sold.

Great Changes in Hunan Five years ago the vast inland Chinese province of Hunan was closed to all foreigners and in an attitude of overt and aggressive hostility to the Christian religion. It was from Hunan that, in 1891, a stream of infamous placards and literature issued which inflamed the whole province and led to the riots and massacres that soon after occurred in the Yang-tse valley. A marvelous change in the situation is apparent to-day. In a letter written early in July, Mr. Byrde tells of 13 missions now peacefully working in Hunan, having a force of rather more than 50 missionaries, 30 of whom had recently met for conference in Chang-sa, the capital of the province. Every Fu city (capital of a prefecture) in Hunan, with one exception, is actually, or will be this year, occupied by foreign workers. It will be lamentable indeed if, through lack of men and means, the opportunity of evangelizing the great areas surrounding these centers is lost.

What a Chinese Statesman Thinks of Missions Cheuntung Liang Cheng has these appreciative words concerning missions, which should serve as an "antidote" to the pessimistic conclusions of the wise-acre globe-trotters. In general, he thinks they deserve the bulk of the credit for the opening of China to trade. And of the schools he says: "Many of them are of high standard, and command universal respect." As to another branch of evangelizing work, he states this conclusion:

> That which, above all else, has opened the way for missions is the presence of the medical missionaries, with their hospitals and dispensaries, some 200 in number. They are revolutionizing Chinese ideas of the proper treatment of the sick.

Chinese Jews in Hongkong A correspondent, writing to the *Hazefirah* from Hongkong, states that there is at that port a numerous body of people who are called by the Chinese "Wi-Du," but who, according to the writer, are really a native sect of Jews, who have been settled there from time immemorial. In dress, manners, and customs they differ

in no respect from the rest of the inhabitants. Their women are noted both for industry, cleanliness, and high morality. The language used among themselves is the Spanish, but their children are instructed in Chinese and Persian as well. In all kinds of manual labor, and in various branches of commerce, they are very proficient. Jewish rites and ceremonies, however, are, with the exception of the Shofar, which they blow on the occasion of the New-year and of the Feast of Tabernacles entirely unknown among them. On the Sabbath they dress in festive garments, but do not abstain from work.

Mr. Osborn J. Baggalby wrote to the London *Globe* that the sect must be descendants of the Spanish Jews expelled from Spain in the time of Ferdinand and Isabella (1492), as the fact that they speak Spanish among themselves clearly proves. That they have a knowledge of the Persian language also, and transmit it from father to son, points to the fact that they went through Persia, and that they must have made that country their home for a considerable period before they migrated to China. Wi-Du (as they are termed in China) is probably a corruption of Judio (Spanish).—*Jewish Missionary Intelligencer.*

Why are the Chinese so Odd? A missionary writes from Honan:

1. A barber strops his razor by turning it over on its face instead of on its back.
2. The Chinese use mats on the ceiling instead of on the floor.
3. They do not wear their ties around their necks, but around their ankles.
4. Women ride horseback astride.
5. Ships are launched sideways.
6. Women wear trowsers, no skirts, and short upper garments, while men wear long gowns and long hair.
7. Young men frequently wear a kind of bangs, while women have their hair pulled out in front.
8. The roof of a house is frequently built before the foundation.
9. A book is read from above downward and from right to left.
10. Writing is done with a brush, held at right angles to the paper.
11. A sick person is dressed up in all his finery just before he dies.
12. Delicacies and sweets are often eaten at the beginning of a meal instead of at the end.
13. Wines are drunk hot instead of cold.

The Russians in Manchuria.. An Error Corrected We are thankful to learn from a correspondent in Manchuria that the statement in regard to the opposition of the Russian government to Protestant missions there was unfounded (July REVIEW, page 555). It was accepted on what seemed good authority by Dr. B. L. Livingstone-Learmonth, of Newchwang, writes:

Russia is not obstructing or preventing "the reopening of abandoned mission stations." Nearly all the preaching chapels are open again daily, and all the mission centers have been reoccupied, and some new ones have now a resident foreign missionary. The only exception to this is that in Port Arthur and the land leased from Russia, where the Danish mission is working, they have been compelled to confine their efforts to work among their former converts. . . . I have it on the authority of the Russian administrator in this port that "it is not allowable at present for the Greek Church to conduct missions in Manchuria." Russia has appropriated none of our buildings. . . . Dr. Greig is on excellent terms with the Russian residents in Kurin. . . . There is not now the general demand for Christian teaching which was seen three or four years ago, but in some places the chapels are even better attended, and there has been a deepening of spiritual life of the average church-member as a result of the trials of 1900.

AFRICA

A West African Congregation

Mrs. R. M. Johnston, of Efulen, writes:

"As I looked over the congregation on Sunday, numbering about 500, I could but contrast it with some of the home churches. Yes, babies, lots of them; one monkey; no dogs this time, but one tame wild pig, besides, men, women, and children. The platform is not very big, and I counted 20 on it besides the preacher. Outside several were standing or sitting on the grass. The dress is usually a string of beads around the leg from the ankle to the knee, or around the arms; beads or a big brass ring around the neck and arms, and such fantastic head-gear as they can make out of their hair with beads, buttons, shells, brass tacks, feathers, and grease. This I mean of the women; many men wear clothes and gauze shirts. Yes, some of them are trying to ape the dudes at the beach, with white shirt, trousers, hats, and all the accessories. The pulpit furniture consists of a table and chair which differ only in size, both being a cross-section sawed out of a tree with three sticks put in for legs. The seats for the people are logs laid upon riders of logs; the carpet is Mother Earth, and quite motherly she becomes sometimes, with a plentiful supply of jiggers, always seeking whose feet they can use as a lodging-house. The church is the school-house, palaver-house, and general meeting-place, but the ground is cleared for a new church. The buildings are all of bark, with rafters of bamboo, and thatch of the leaves of the same."

What's in a Name in Africa?

In naming their children, the Africans, like the Jews of old, give names with a meaning. Generally a name is associated with some event attending or preceding the birth of the child. For instance, a long drought in the land was finally broken up by a refreshing shower; about this time a girl was born who was named Si-bonga-manzi, which means, we give thanks for water. A father who was bitten by a dog called his new-born child Inja—a dog. The son of parents who had been in touch with missionaries was called Usonto (Sunday), he having been born on that day. A woman of one village went to the river for water; while there she gave birth to a daughter; returning at night, she came carrying the babe instead of the water, so the child was named Amanzi—water. A child born on a mountain was called Entabeni, meaning on a mountain. Another child had the name Cape Town, the father being in that city at time of the birth. Among the headmen we came across such names as Umtwalenje, meaning just, or only, a burden; Isihlahla—a tree; Inguane—hat; Ulozipo—a claw; Unwaba—a chameleon; Umlota—a heap of ashes, etc.

Anglican Mission to South Africa

The Anglican Church is making preparations for a great missionary effort in South Africa. Next year a large body of bishops and clergy are to come out to this country and place themselves at the disposal of the South African Church for about six months. The object of the mission is thus defined:

To set forth the essential unity of morals and religion, of holiness and righteousness; to lay down as a basis of conduct the old foundation of the Ten Commandments; to proclaim fearlessly the need of repentance; to bring home to all men the marvelous blessing of free forgiveness and renewal of life through Christ Jesus our Lord; to raise the spirit of man to the duty of worship; to nourish it by sacrament and prayer; to hallow the life of the family by benedictions, and point to the Word of God as the source of wisdom and strength; to teach men to reverence humanity, whether native or European, to honor a woman and protect a child, to work at their calling and bear their burdens, to love their coun-

try and serve their king, to live with dignity, and through Christ our Redeemer to die in peace.—*Lovedale Express.*

Native Clergy in Uganda Bishop Tucker held an ordination in the cathedral at Mengo on Trinity Sunday. There was a large attendance, and the ordination service was preceded by the ordinary morning prayer. The whole service lasted nearly three hours. Three Europeans and 2 Africans were presented for priests' orders, and 5 Africans for deacons' orders. Archdeacon Walker, who has had the training of the deacons in his ordination class, preached the sermon. There are now 32 African clergymen in the Church in Uganda, 18 of whom are in priests' orders.

Africa Inland Mission Charles E. Hurlburt, director of Africa Inland Mission, writes from Muruka, British East Africa, that already three new stations are opened, one eight miles from Nairobi, at Thembigwa, the next eight miles farther at Kambui, the next eight miles still farther at Kibitjoi, the last an out-station visited weekly from Kambui. These are in addition to the Wakamba stations, and are north, among the Wakikuyu. He says:

Our first station north of Kibitjoi should be at Mangu, the second at Muruka. It is new soil. The people welcomed me when they heard the purpose of the visit. The women danced a strange dance about us, singing: "God is good to send us a white man to live here and take care of us. Now all fighting will stop and we will rejoice." The old men brought presents of food, and after listening attentively to the old, old story, which to them was totally new, interrupted to ask, "How soon will a man come to live with us and tell us all these words of God?" They were very eager for him to come soon. This section has been considered dangerous until very recently. It is one day's march from a British fort, and unless the Gospel is given at once, the Swahili servants of British officers will introduce Mohammedanism, and we shall have the spirit of anti-Christ to contend with in addition to native ignorance and superstition. We *must* keep pace with, or go ahead of, the government advance. To do this we must have men and means for five or six stations at once. To see these people and feel their need, to hear their earnest request for missionaries, fills one with a great longing that will not be satisfied till these workers are here. Surely God has prepared this field for immediate and speedy evangelization. Then comes that for which most prayer is needed—the right kind of workers, men of patience, for trials are myriad and new; men of faith, for we each depend alone on God; men of careful training, for we must not only mold a a people wholly without civilization, but there is untold temptation to laxity of life in those who are immature or unestablished; men of ingenuity, for missionaries here must be farmers, mechanics, doctors, carpenters, and masons, as well as preachers; men of even, cool, judicial mind, for each man must be as a father to some thousands of ignorant, superstitious, turbulent children. Finally, a man of unwavering zeal for souls, for all the devices of Satan are used to the utmost to divert from patient persistent evangelism.

Help us in mighty supplication for workers and means to reach this people ahead of Mohammedanism, and of all the evils of civilized government without Christ! The government protects us, but we *must* take Christ with or ahead of civil law, or suffer awful loss and be guilty of the sins of civilization which advance work would prevent. The field is all untouched to the northeast away to the Galla country and Abyssinia, and to the Northwest away into the interior of the almost anknown Sudan. Shall we not have a chain of stations reaching far on into these sections? God is leading, calling on. We *must* follow, and *our only* way, as you know, is, like Neesima, to advance on our knees. The climate is fine and healthful along these mountains for perhaps three hundred miles. No ordinarily

healthy person need fear it. The people are an intelligent, sturdy race.

ISLANDS OF THE SEA

The Number of the Filipinos The Philippine census just completed by the war department shows a total population of 6,976,574, including 650,000 of what are called the "wild tribes." The most populous province, Cebu, contains 651,621 inhabitants, and the smallest in population is Benguet, with 917 inhabitants. In some cases the enumerator had to carry a gun as a protection against robbers, and there may be some uncounted natives in the woods.

Arithmetic in the New Hebrides The *New Hebrides Magazine* shows us some of the difficulties associated with the teaching of arithmetic to the native children:

The first difficulty in teaching is to use the proper terms in the native language. Only after the pupils begin to understand their work do we get suitable words easily understood by the natives for the different rules. Addition is "gathering together"; subtraction "removing"; but for multiplication and division the English words are used. Sometimes the word "removing" did not seem clear to the pupils for subtraction, as they used the same word for "carrying." But when the missionary's wife advanced some girls to subtraction, they were heard enquiring one of another: "How many does 2 *steal* from 8? how many does 1 *steal* from 6?" etc. "How much is 0 from 1?" inquired one girl. "One" was the answer. "0 does not steal," said another, "1, 2, and 3, and others steal."

The missionary's wife is trying to teach a new arrival the beginnings of addition. At first, we can not use the numbers in an abstract sense; concrete terms must be used. "*Two*" or "*three*" has no meaning to them, whereas "two pigs," "three breadfruit," etc., appeal to their eyes as well as to their minds. But ordinary objects failed to awaken the understanding of this beginner. "If you had two pigs in your premises, and three in the bush, how many would you have?" She could tell. But the lady missionary remembered that the woman was fond of finger-rings, so she inquired: "If you had two rings, and I gave you three, how many would you have?" At once a gleam of intelligence spread over her face, and she answered: "Five." After that, all was easy.

MISCELLANEOUS

An "Automatic" Interest "What we need," says a Philadelphia layman, "is an automatic interest in foreign missions. Heretofore interest in this subject has been too much of the bicycle tire order, requiring periodical artificial inflations to keep in working order. Too often it has meant to turn on the red light and recount horrors once or twice a year, sometimes in a ten-minute postscript to the 'regular sermon,' get a collection more or less limp, and then drop the subject until the next 'missionary Sunday.' Now, my idea of a mission study class is simply ordinary, every-day common sense applied to a great problem, a crying need." That is distinctly good—"an automatic interest." Just what is wanted. When the cause of missions ceases to be to a church a mere incident, and becomes a constant absorbent of its energies, that church begins to do mission work as Christ meant it to be done.

Two Ways of Giving "And opening their treasures, they offered unto Him gifts, gold, and frankincense, and myrrh." (Matthew i:11). A colored man was telling of his way of giving to the Lord. "Yes, sir," said he, "I gibs de truck off o' one acre ebbery year to de Lawd." "Which acre is it?" the friend asked. "Well, dat is a different question. Truf is, the acre changes

most ebbery season." "How's that?" "Why, in wet season I gibs de Lawd de low land, and in dry season I gibs him de top acre of de whole plantation." "In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched." "Jes' so. You don't allow I'se goin' to rob my family ob de best acre I'se got, did ye?" Is not that too much the fashion of our offerings to the Lord—shreds of time, bits of talent, dribblets of money, fringes of things? These magi teaches us better. They gave their best. It is not our poorest, but our best, that we should give to the Lord.—*Wayland Hoyt.*

Chewing-gum vs. Missions. — The late William E. Dodge declared that many wealthy men spend more on their horses than they do on uplifting their fellow men. Statistics show that more money is spent in the United States for chewing-gum than for missions. Such facts speak volumes as to the room for further civilization, not to say Christianity.

A Catholic on Protestant Missions A book entitled, "Protestant Missions at the End of the Nineteenth Century," has been written by a canon of Paris, the Abbé Pisani. It is said to be a fair presentation of the subject, and the *Journal des Missions*, which expresses surprise over the character of the work, quotes the following brief passages as indicating the spirit of the author:

For men of good faith, who do not allow themselves to be paid off with mere words, there is in the Protestant propaganda a great work to be studied. . . . There are thousands of men and women who consecrate themselves, outside of Catholicism, to Christian preaching, and they do not do this without arriving at results which we have no right to ignore or to deny. We should fly in the face of indisputable fact should we deny the zeal, the self-denial, the apostolic spirit of the members of the Protestant societies which labor for the evangelization of the unbelievers.

The Jewish Converts of the Nineteenth Century If we think of the 224,000 baptized in the nineteenth century, and also their numerous descendants, we may surely maintain that the number of Jewish proselytes during that period more than equals the number of baptisms in universal Christendom from among the people during the first century of the Church, and far exceeds the number of Jewish baptisms.—Dr. De La Roi quoted in *The Missionary Record.*

Mascedonian Calls for Missionaries Everywhere in China, in Japan, in India, in Africa, one speaks of age-long barriers just overturned, of doors widely opened, of worm-eaten religious systems which threaten ruin, of more or less conscious aspirations of whole populations toward something new, superior to that which they have known hitherto. In proportion as God shakes the heathen world, He awakens in the Christian churches missionary vocations, so that the general refrain of all the missionary societies is: "We must needs have an increase of our resources."—*Bulletin de la Missions Romande.*

Helen Keller to Blind Children in Bombay Miss Anna L. Millard, of the American Board, Marathi Mission, on her recent return to India, carried this message from a blind girl to blind children in India:

I am sending you a message by Miss Millard because my heart goes out to you most tenderly. I know the darkness which you see, and I feel through sympathy the sorrow that you have known. But

now God's loving kindness has found you, and you will be happy in your school and in the knowledge that you are His children. The light of love is shining upon you as it shone upon me when Miss Sullivan, my dear teacher, came to me and opened the eyes of my mind so that I saw many strange and wonderful things. You shall see these wonders too. Your fingertips shall open to you the world of beauty and goodness. By touch you shall share in the work of the world. I am deaf as well as blind, but I am very happy. Do not be discouraged if you find difficulties in your way. One obstacle surmounted makes all the others easier. If we put our hands in God's He will lead us safely, and we shall dwell in the house of the Lord forever.

Your loving friend,
HELEN KELLER.

OBITUARY

Mrs. Dwight L. Moody On October 10th Mrs. Emma Revell Moody, the widow of Dwight L. Moody, passed away from her home in East Northfield, Mass. While the end came suddenly, she had been suffering for some time from Bright's disease, and, in fact, had not been well since her husband's death. Mrs. Moody was greatly beloved by all who knew her, and to her loving tact and wisdom is due much of the success which attended the work of the great evangelist and founder of Christian schools.

Mrs. Booth-Tucker, of New York This daughter of General William Booth, of the Salvation Army, was killed, October 28th, in a railway wreck 85 miles east of Kansas City. In 1896, when Mr. and Mrs. Ballington Booth retired from command of the Army in America, and Mr. and Mrs. Booth-Tucker were called from India to fill the place. She is said to have been the most able of the Booth family, excepting, perhaps, the father. Enthusiasm, executive ability, and cool judgment marked her character, and induced her father to place her in the important post in the United States. The father, after giving some expression to his grief, says: "My daughter was, after her mother, first among the many noble and consecrated women I have been permitted to know during the fifty years of my public life. Her loss is irreparable loss." Mr. Tucker was born in India, and is said to have given up a very lucrative position to engage in the work of evangelization.

Wm. Quarrier, of Scotland Those who read the article in our March number on "A Family of 1,300 Children," will be grieved to learn that on Friday, October 16th, William Quarrier, the founder of the Orphan Homes of Scotland, departed this life to be with the Lord, whom he had loved so long and served so well. His last public appearance in Glasgow was at the inaugural meeting of the session of the Bible Training Institute, September 18th. His text on this occasion was, "The memory of the just is blessed," with reference to the lady who left a legacy toward founding the institute. His death was the result of a paralytic stroke, but he lived to the goodly age of threescore and fifteen years. He will be sorely missed for many a day to come. As showing in what great esteem he was held, the Lord Provost and magistrates of Glasgow expressed a desire to attend the funeral in their official capacity. The body was laid to rest in the little cemetery within the precincts of the children's village, Bridge-of-Weir, near Glasgow.

INDEX FOR 1903

MAPS

	PAGE
Alaska Compared with the United States	497
Borneo	821
Macedonia and Neighboring Countries	329
Morocco	125
Tibet	263

ILLUSTRATIONS

	PAGE
Abdul Kerim, Pasha of Monastir	334
Africa, Bakambuya House	97
— — Village, Kongo State	95
— Bakete near Luebo	93
— Basutoland Mission	913
— — Mission Press	917
— — Mission School	919
— Boat Going to Luebo	39
— Bongandanga Mission Station	271
— Cannibals of	595
— Caricature of Kongo Railroad	42
— Central, Improved Houses in	185
— Evangelistic Meeting, Basutoland	911
— Jungle in	43
— Kongo Railroad	42
— Laborers' Huts at Matadi	41
— Luebo Child Organist	513
— — Christian Endeavorers	515
— — Church	514
— — Cook House at	511
— — Pharmacy	507
— Mishameleng, Chief of the Bakuba	81
— Mulumbu Nkusu and His Wife	99
— Native Houses at Luebo	509
— — Hut near Luebo	184
— Newberry Hall, Morija	915
— Nzapo-Zap and European Traders	81
— Preaching to the Mongos	267
— — to the Heathen in East	933
— School Inspection, Morija	916
— Women and Children at Lulama	269
Aintab Orphans Making Carpets	721
Alaska, Eskimo Hieroglyphics	502
— Missionary's House at Cape Prince of Wales	503
— Old Church in Juneau	499
Alaskan Eskimo Girl	501
Altoon, An Armenian Orphan Girl	743
Armenian Boys at Their Trades	721
— Orphans at Dinner	742
Australia, Moravian Missionary and Converts at Mapoon	11
Australia, Moravian Mission	10
— Point Maclay Christian Homes	15
— — — Mission Class	13
— — — — Mission Station	14
— St. Mary's Mission	7
Australian Aborigines at Home	4
— Black Woman and Child	7
— Christian Blackman	12
— Mission School at Mapoon	9
— Savages Armed	5
Australians at Mapoon Mission	9
Bankok, Girls' Boarding School	359
Basuto Women	910
Bersier, Eugene	571
Blacklead Island Mission	666
— — Missionaries	665
Bonjare, An African Christian	270
Bon Messenger, in an Ice Freshet	576
Bonne Nouvelle, The McAll Mission Boat	561
Borneo, Dyak House	801
— Natives	827
Bulgarian Man and Woman	331
Central China, Religious Tract Society Officers	401
Chinese Christian Endeavorers	425
— Christians in Borneo	801
Christian Endeavor Society, Japan	426
— — in South India	424
— Endeavorers in Marsovan	423
— — in China	425
Chulalongkorn, King of Siam	33
Damascus, Mosque of Amaryade	757
Denby, Charles	27
Dyak Head Hunter	825
Eskimo, Lord's Prayer in	671
— Snow House on Blacklead Island	668
— Woman on Blacklead Island	667
Formosa, Savages of	894
France, Bon Messenger, Audience on the	575
— McAll Mission in Paris	569
— Paris Workingman's Club	570
Hadley, S. H., and Water Street Converts	161

PAGE

Haiti, Catholic Church..... 646
— Chapel of the "Good News"..... 653
— Coffee Pickers in..... 649
— Market Place at Port au Prince..... 641
— State Funeral in Port au Prince..... 648
Harrison, Benjamin..... 26
Hogg, Quintin..... 734
Ibanj, New Church at..... 159
India, Hai larabad, Deccan..... 328
— Mohammedan Festival..... 321
— Tamil Christian Endeavor Society..... 424
Japanese Christian Endeavor Society..... 426
Jerusalem, Mosque of Omar..... 756
King, Hamilton..... 130
Kongo Festival..... 441
— Market Day on the Upper..... 439
— State Troops..... 765
Labrador Eskimo Building a Snow House 481
— Fishing Schooner..... 485
— Indian Harbor Hospital..... 482
— Mission Ship..... 486
— — — Crew of the..... 489
— Settlers..... 481
— Waif..... 489
— Ward in Indian Harbor Hospital..... 483
Laos, Hospital at Chiengmai..... 275
— Lakawn Hospital..... 276
— Self-supporting Pupils in the Chiengmai School..... 361
— Winnowing Grain..... 241
Macedonia, Monastir School for Girls..... 335
Macpherson, Annie..... 169
Maples, Bishop..... 893
Marsden, Samuel..... 892
Marsovan Orphan Girls..... 744
McAll Mission Boat..... 561
— — Meeting..... 572
— — Workers..... 573
— Robert W..... 567
— Mrs. Robert W..... 568
McKinley, William..... 24
Mission House on Blacklead Island..... 669

PAGE

Newfoundland Fisherman's Settlement... 484
New Hebrides Gathering..... 898
Nzapo-Zap, the African Slave Trader..... 81
Orphans Turned Away From Harpoot... 745
Peck, E. J., and Christian Eskimos..... 672
Quarrier Homes, Scotland..... 165
— William..... 162
Reed, Mary..... 897
Richardson, Bishop..... 893
Roosevelt, Theodore..... 25
Scotland, Bake House at the Quarrier Homes..... 168
— Children of the Quarrier Homes..... 163
— Dry Land Ship at the Quarrier Homes. 164
— Girls of the Quarrier Homes..... 167
— Lincoln and Garfield Home..... 166
Siam, Laos Houses..... 241
— Mission Station at Pitsanuloke..... 274
— Native Preacher and Wife..... 279
— Winnowing Grain in..... 241
Sooboonagam Ammal..... 881
Snyder, Dr. and Mrs. De Witt C..... 437
Surinam, House of the Sisters..... 414
— H. T. Weiss and Missionaries..... 413
— Leper Asylum..... 411
— Louisa Renz, a Negro Leper..... 415
— Missionaries to Lepers in..... 410
Syria, Lebanon Hospital Building..... 219
— — — for the Insane..... 218
Turkey, Christian Endeavorers in Marsovan..... 423
Venezuela, Caracas..... 403
— — Market..... 407
— — Mission School..... 408
— Washerwomen..... 402
Venezuelan Natives..... 405
Wallace, Lew..... 28
Water Street, Modern Miracles in..... 161
Warren, Charles..... 32
Yankoff, Col., the Macedonian Leader... 336
Zanzibar, Church of the Slave Market.... 893
Zulu Christian Industrial Institute..... 213

AUTHORS

PAGE

Adams, Joseph S.....448, 927
Allen, Elisha H..... 29
Amirchanjanz, Abr..... 851
Anderson, F. W..... 196
Barrett, John..... 30
Beach, H. P.....219, 247
Benjamin, S. G. W..... 29
Bennett, F. A..... 694
Bishop, A. E..... 208
Bowen, Arthur J..... 266
Booth, Eugene S..... 653
Brain, Belle M....24, 100, 189, 280, 350, 431, 522, 586, 679, 768, 805, 891
Brown, Arthur J.....273, 358, 756
Bunker, Fred S..... 44
Campbell, R. J..... 534
Casalis, Alfred..... 909
Clark, Francis E..... 420

PAGE

Denby, Charles..... 27
Dennis, James S..... 721
Denyes, J. R..... 378
Dobbins, F. S..... 288
Dube, John L..... 216
Dwight, Henry Otis.....329, 844
Dye, Royal J..... 504
Eddy, George Sherwood..... 922
Ellis, J..... 298
Forman, S. M..... 209
Foster, John W..... 27
Frere, Bartle..... 31
Gilder, George K..... 16
Gill, Joseph H..... 443
Goodnow, John..... 27
Gracey, J. T.....48, 123, 206, 367, 746
Gracey, Mrs. J. T..... 342
Gray, Jas. Gordon..... 296

	PAGE
Grenfell, Wilfred T.	481
Guinness, H. Grattan	530
Gulick, John T.	521
Hall, Charles Cuthbert	373
Hamilton, J. Taylor	3
Harrison, Benjamin	26
Hofmeyer, L.	616
Holly, James T.	645
Hopkins, W. E.	828
Hotchkiss, Willis R.	931
House, G. H.	256, 748
House, J. Henry	775
Houghton, Louise Seymour	567
Humphrey, Jas. L.	750
Ito, Marquis	33
Hunter, William W	32
Hutchinson, Wm. F.	132
Jackson, George	610
Jackson, Sheldon	497
Janvier, C. A. R.	137
Jessup, Henry H.	605, 811
John, Griffith	448
Johnston, James	262
Jones, J. P.	112
King, Hamilton	29
Knipe, Wm.	457
Lacy, Wm. H.	692
Lake, Margarita	532
Lawrence, John	31
Lawson, J. C.	758
Leeds, Geo. T.	929
Leonard, D. L.	1, 490
Leslie, W. H.	675
Li Hung Chang	32
Lyon, D. Willard	105
McAlpine, R. E.	673
McConoughy, David	905
McLaurin, John	583
McKinley, Wm.	24
Meyer, Louis	899
Mitchell, J. Murray	34
Moore, S. F.	209
Monro, James	321
Morrison, Wm. M.	764
Napier, Lord	31
Noyes, E. F.	28
Nutting, J. D.	855
O'Neill, Henry E.	32
Paul, Thomas	164
Pentecost, Geo. F.	935
Peck, E. J.	664
Perry, R. B.	661
Pierson, Arthur T.	1, 81, 174, 241, 337, 416, 494, 461, 561 733, 801, 881
Pierson, Farrand B.	161
Pond, T. S.	401
Ransom, Charles N.	427, 752
Reed, Geo. C.	124
Reill, A. D.	109
Richard, Timothy	291
Richards, J. A.	203
Ridgeley, Lawrence B.	688
Robertson, Alexander	377
Roosevelt, Theodore	25
Sainte Andre, Louis Dupin de	87, 578
Salmons, Levi B.	592
Scudder, Ezekiel C.	931
Seward, Geo. F.	27
Shattuck, Corinne	686
Sickles, David B.	29
Smith, Alfred	689
Snyder, DeWitt C.	39, 93, 183, 437, 507, 593
Stover, Wilbur B.	118
Temple, Richard	31
Thayer, C. C.	128, 516
Thompson, Augustus Rivers	31
Walker, A. L.	886
Wallace, Lew	28
Ward, C. B.	177, 752
Ward, S. Lawrence	363
Warren, W.	200
Weiss, H. T.	409
West, B. F.	379, 821
Wheeler, Emily C.	741
Wherry, E. M.	52
White, Geo. C.	606
Wilson, J. K.	903
Wilson, Samuel G.	749
Wood, Clinton T.	838

SUBJECTS *

	PAGE
Advice to Outgoing Missionaries (a), H. H. Jessup	811
— to Young Missionaries (a), F. S. Dobbins	288
AFRICA (*Egypt, Hausaland, Kongo, Liberia, Nigeria, Sudan, Uganda, Zulu, etc.*), Barotsiland, Lewaneka of, Editorial	539
Africa, Basuto Mission	718
— Bible for	719
— Blantyre, Missionary Needed for	876
— British Rule in	235
— Bunyoro, a Christian King in	636
— Central, Among the Natives of (a), De Witt C. Snyder	93
— — Beginning Work in (a), De Witt C. Snyder	437

* References to kindred subjects are indicated by *italicized* words in parentheses. The letter (a) indicates an article over 3 pages in length; the letter (b) a brief article from one to three pages in length. All other subjects indexed are less than one page in length. The month when any given article appeared may be found by dividing the number of the page by 80 and adding 1 to the unit so obtained.

PAGE

Africa, Central, Missionary Problem in (a), De Witt C. Snyder 593
— — Peculiarities of Natives of (a), De Witt C. Snyder 183
— Colonization Scheme for 718
— East, German Work in 78
— Education of Girls in 636
— for the Africans 876
— Heathen Darkness in (a), Willis R. Hotchkiss 931
— Hindu Missionary to 159
— Inland Mission 957
— Into the Heart of (a), De Witt C. Snyder 39
— Kano Capture and Its Significance ... 717
— Livingstonia, Tour in 797
— Missionary Experiences in the Heart of (a), De Witt C. Snyder 507
— Missionaries and Moslems in, Editorial 461
— of Our Fathers 634
— Nigeria, British in 476
— New Church at Ibanj 159
— North, Missions 76
— Pilgrims' Progress in Metabele 237
— Progress in 875
— Road-Making in 158
— Sleeping Sickness 875
— South Anglican Mission to 956
— South (a), Chas. N. Ransom 427
— — A Tuskegee Institute in (a) 212
— — A Great Opportunity in (a), Clinton T. Wood 838
— — Awakening at Lovedale 79
— — Ethiopian Church in 477
— — Mischief-Making in 396
— — Missionary Spirit in 397
— — Remarkable Crisis in, C. L. Hofmeyer 616
— — Y. M. C. A. in 557
— Twenty Years Ago and Now (b), Royal J. Dye 504
— West, British Abuses in, Editorial 461
— — Cannibal Christendom in (a) 451
— — Congregational 956
— — Mission Needed in 77
— — Portuguese Uprising in 77
— — Re-adjustments in 78
— — Redemption of 76
— Western Equatorial Diocese 158
African Benediction, An 717
— Description of a Railway 558
— Missions, Bishop Hartzell on Editorial 300
— Names for Children 956
— Races Not Dying Out 237
Africans as Traders 796
Agnew, Eliza 101
ALASKA as a Mission Field 627
— Great Wrongs in 547
— Latest News from 787
— Missions in 387
— What Missionaries Have Done for (a), Sheldon Jackson 497
— Y. M. C. A. Work in 147
Alexander, T. T., Death of 240
Aligarh (India) Industrial Mission 177

PAGE

AMERICA (*Alaska, Canada, Central, Indians, Mountaineers, Negroes, etc.*)
American Baptist Missionary Union .. 546, 705
— Bible Society 65, 466, 625
— Board in the Pacific 238
— — Ten Years of the 865
— — New Departure of the 787, 949
— Mission to the Jews 467
— Missionary Association 67
Among the Vikings of Labrador (a), W.T. Grenfell 481
Amoy (*China*), Self-support in 475
Anatolia College (*Turkey*) 70
Anglo-American Board of Missions 467
— — Mission to the Jews 626
Angus, Rev. Joseph, Editorial 622
Anti-Saloon League 305
Apologetic, The Best (a), George Jackson 610
Appeal (*Needs, Call*) for 9,000 Missionaries in India (b) 261
Arabia (*Bedouin*), Encouraging Signs in. 870
— Converted Moslem at Aden 952
— News from 313
— Trials of Building in 792
Arabs, Mission to the 311
Arctic Circle, Life Under the 547
— Experiences (a), E. J. Peck 664
ARMENIA (*Turkey*) An Awakening in, Editorial 540
— The Situation in 231
— Work for the Orphans of (a), Emily C. Wheeler 741
Armenians in America 68
Arnot, F. S., Returns of Gareuganze, Editorial 859
Asia, Impressions of Missions in (b), Geo. F. Pentecost 935
Asiatics, Great 713
AUSTRALIA, Jews in 399
— The "Blackfellow" in (a), J. Taylor Hamilton 3
Australian Methodists in New Guinea ... 479
— Revival, Genesis of the (a), W. Warren 200
Austria, Away from Rome in 69
— Congregationalists 790
— Glad Tidings from 708
— Progress in 949
Automobile Mission in France 229
Baba Bharate from India 67
Baptist Missionary Union, American, Report 705
— Work for Education 546
Baptists in the West Indies 706
— Southern, Extension 705
— — and Missions 546
Barbican Mission to the Jews 628
Barnardo's Beneficence 228
— Work in London, Editorial 222
Baron, David, Editorial (b) 58
Barr, W. W., Death of 239
Basel Industrial Mission 312
— Mission, in West Africa 78
Basuto French Protestant Mission 718
Basuto Land (a), Alfred Casalis 909
— — Progress in 317

PAGE

Bedouin Mission Proposed..... 311
Beirut College (*Syria*) as a Light Giver.. 710
— — Needs of..... 551
— Mission Press..... 952
Belgian Cruelty in Africa, Editorial..... 538
— Belgian Inhumanity in the Kongo State (b), H. Grattan Guinness..... 530
— Missionary Church..... 550
Belgians and the Kongo, Editorial..... 619
Belgium and the Kongo State (a)..... 451
— Protestantism in..... 949
Berlin (*German*) Society Work..... 708
Bethany College, Philadelphia..... 145
Better Than a Thousand New Missionaries (a), Timothy Richard..... 291
BIBLE, A Hindu recommends the..... 72
— and the Roman Catholics..... 150
— Burning in Brazil..... 548
— Commentary Needed in China..... 315
— Distribution in China.....74, 954
— for Russian Jews.....70, 471
— in Eskimo..... 148
— in Heathen Lands, Editorial..... 782
— in India..... 151
— in Malay..... 87
— in Manchuria..... 715
— in Mandarin..... 73
— in Missionary Meetings (a), Belle M. Brain..... 280
— Society, American, New President of.. 466
— — Report, American..... 66
— Teachers' Training-School..... 945
— Translated into Chinese..... 476
Bibles in China, Demand for..... 234
Biblical Criticism, Missionaries and, Editorial..... 698
Blackbelt Improvement Society..... 381
Blacklead Island, Work on (a), E. J. Peck 664
Blodgett, Henry, Death of..... 640
Boetticher, Emanuel, Death of..... 800
Boer Church and Missions (a), C. T. Wood 838
— Soldiers Becoming Missionaries..... 317
— War, Outcome of the..... 397
Bombay Church Jubilee (*India*)..... 153
BOOKS FOR MISSIONARY LIBRARIES
— Affairs in West Africa, F. D. Morel... 452
— After Prison, What? M. B. Booth.... 942
— Algonquin Indian Tales, E. R. Young. 942
— An Indian Priestess, Ada Lee..... 542
— Apostolic and Indian Missions Compared, Robert Stewart..... 702
— Autobiography of J. G. Finney..... 622
— By Order of the Prophet, A. H. Henry. 303
— Battle with the Slum, Jacob Riis..... 303
— Bible in Brazil, H. C. Tucker..... 143
— Business Men and Missions, S. M. Zwemer..... 384
— Centennial of Presbyterian Home Missions..... 384
— Century of Jewish Missions, A. C. Thompson..... 64
— China and the Chinese, H. A. Giles,... 143
— China; A Quarterly Record..... 384
— Chinese Heroes, J. T. Headland..... 142
— — Proverbs, A. H. Smith..... 544

PAGE

Books for Missionary Libraries, Chinese Quaker, Nellie B. Eyster..... 142
— Chronological Hand-Book of China, Ernest Faber..... 143
— Civilization in Kongo Land, H. R. Fox-Bourne.....452, 464
Robertson..... 303
— Dawn in the Dark Continent, James Stewart..... 863
— Die Deutsche Baghdad Bohn, S. Schneider..... 543
— Directory of Protestant Missionaries in China and Japan..... 144
— Doctor and His Dog in Uganda, A. R. Cook..... 943
— Educational Conquest in the Far East, R. E. Lewis..... 542
— Effective Workers in Needy Fields.... 384
— Erromanga, the Martyr Isle, H. A.
— Evolution of the Japanese, S. L. Gulick 701
— Faith and Life in India, R. L. Lacey.. 383
— Fire and Sword in Shansi, E. H. Edwards..... 864
— Founder of Mormonism, I. W. Riley .. 942
— Found! F. I. Codrington..... 143
— Geography and Atlas of Protestant Missions, H. P. Beach..... 223
— God Answers Prayer, John Wilkinson. 702
— Herano, Jno. E. Hail..... 702
— History of Kirpa Sadan, Pundita Ramabai..... 703
— How Missions Pay, John Laughlin.... 464
— India and Daily Life in Bengal, G. F. Griffin..... 784
— India's Problem, W. B. Stover..... 304
— India's Problem, J. P. Jones..... 382
— Indian Boyhood, C. A. Eastman..... 63
— Into All the World, A. R. Wells 943
— John Mackenzie of South Africa, W. D. Mackenzie 383
— Kamala's Letters to Her Husband, R. V. Rau 384
— Land of the Conch-Shell, A. M. Blanford..... 304
— Laos of the North Siam, L. J. Curtis... 784
— Leavening of the Nation, J. B. Clark.. 382
— Liang, from China, A. C. Murdock.... 624
— Life for God in India, H. S. Dyer..... 784
— Life's Secrets, Henry Foster..... 224
— Light of the Morning, M. E. Darley... 864
— Little Green God, C. A. Mason..... 64
— Lomai of Lenakel, Frank Paton..... 623
— Mastery of the Pacific, J. C. Colquhoun (a)..... 48
— Medical Missions, L. C. Purington.... 703
— Memoirs of A. R. Fenn, Mrs. Fenn.. . 143
— Miracle of African Missions, John Bell..... 863
— Missionary Horologue, J. S. Reed..... 383
— Mission Methods in Manchuria, John Ross..... 463
— Mission Study Class, T. H. P. Sailer... 144
— Missions in India, C. A. R. Janvier.... 703
— Old-Time Student Volunteers, H. C. Trumbull..... 63

PAGE

Books for the Missionary Library,
— On the Threshold of Central Africa, F. Coillard 943
— Open-Air Preaching, John Galt 704
— Opportunities in the Pathway of the Great Physician, V. F. Penrose 224
— Pastor Hsi, M. Geraldine Taylor 943
— Practical Lessons from the Experiences of Israel, F. C. Gilbert 942
— Price of Africa, S. Earl Taylor 142
— Princely Men in the Heavenly Kingdom, H. P. Beach 4
— Programme of the Jesuits, W. B. Neatby 623
— Protestant Directory of India 304
— Protestantism in the Philippines, Geo. F. Pentecost 464
— Ramabai, The Hindu Woman's Friend 943
— Raymund Lull, S. M. Zwemer 62
— Recollections of a Long Life, T. L. Cuyler 62
— — of Reginald Radcliffe, By his Wife. 702
— Redemption of Our City, ... 224
— Report of Madras Conference 702
— Rex Christus, A. H. Smith 864
— Roman Catholic Church in Italy, Alex. Robertson 462
— Sea Girt Yezo, John Batchelor 463
— Snapshots from the Pacific, Bishop Ridley 943
— Soo-Thah, Alonzo Bunker 224
— Station Class Sketches, Emile Stevens. 703
— Story of the Conquest Flag, S. M. Johnston 703
— Story of Wm. Quarrier, John Urquehart 223
— Ten Years in Burma, Julius Smith 703
— The Doukhobors, Joseph Elkington ... 382
— The Shining Land, E. S. Karney 464
— These Forty Years, F. Howard Taylor. 863
— These Thirty Years, Dr. Harry Guinness 384
— Things as They Are, Amy Wilson-Carmichael 701
— Tracts on Jewish Work 704
— Tragedy of Paotingfu, I. C. Ketler 63
— Turk and His Lost Provinces, Wm. E. Curtis 624
— Two Heroes of Cathay, Luella Miner .. 463
— Two Wilderness Voyagers, F. W. Calkins 63
— Under Our Flag, A. M. Guernsey 701
— West Africa and Christianity, M. C. Hayford 860
— Winter India, Eliza R. Skidmore 624
— With Arab in Tent and Town, A. Forder 463
— Wm. Butler, by his Daughter 623
— World-Wide Christian Endeavor 384
— Young People and Missions 304
Boon Boon Itt of Siam 713
BORNEO, A Journey into (a), B.F. West 82
— Journey into North (b), J. R. Denyes and B. F. West 378
— Methodism in 637

PAGE

Brahma Somaj, Death of the 152
Brazil, Bible Burning in 548
— Progress in 148
Britain's Offer to the Jews 799
British and Foreign Bible Society 947
British and Foreign Bible Society Centenary 149, 380
— — Report 628, 706
— Rule in Africa 235
— — in India 232
— Society for the Jews 69
Brooklyn Church Union 385
Broomhall Missionary Family 868
Buck, Col., on Missionaries in Japan 316
Buddhist Fear of Death 396
Bulgaria, The Gospel in 470
Burma, Christian Missions in (b), T. Ellis. 298
— Missionary Notes (b), Geo. S. Leeds .. 929
Burman Tragedy in 1876 (b), Joseph S. Adams 927
Cable, The Good of the Ocean 398
Call for More Missionaries 948, 959
Calls to Missionary Work (a), J. T. Gracey 746
Canadian Baptist Missions 787
— Presbyterian Indian Work 787
Cannibal Christendom in West Africa (a). 451
Canton (*China*), Great Growth in 714
Caste (*India*), Another Blow at 632
— System of the Hindus (a), W. E. Hopkins 828
Carey and Hastings 320
— William 101
Central America, The Unknown Land of (b), A. E. Bishop 208
Chalmers, James, on Missionary Work ... 80
— Cannibal Friends 479
— Death of, One Result of 877
Chamberlain, Jacob, Redivivus 393
Chapman, Robt. Cleaver of Barnstable (a), Arthur T. Pierson 241
Chewing-Gum *vs.* Missions 959
Chicago Y. M. C. A 306
Child Marriage in India 152
Children's Games in China 155
Chili, Schools in 387
CHINA, Advance in 795
— Affairs in 474
— Amoy 475
— Anti-Missionary Proclamation in 74
— Bible Commentary Needed for 315
— — Distribution in 954
— Canton, Converts in 475
— Census of 153
— Children's Games in 155
— Christian Endeavor in 74
— — Literature for (b), Griffith John 448
— Conversions in 713
— Cost of Learning in 155
— Demand for Bibles in 234, 715
— Devils Gathered in 633
— Disquieting Rumors From, Editorial .. 380
— Dr. Martin on 475
— Education in 155, 233
— Empire of 393

PAGE

China, Expansion in South ... 234
— Fifty Years in ... 154
— Fuhkien, Growth in ... 714
— General Chaffee on Missions in ... 474
— Hospital at Tsang Chau ... 794
— Hunan, Changes in ... 954
— Importance of Missions to ... 937
— Island Mission Converts ... 555
— — — Origin of the ... 388
— — — Progress ... 795
— Japanese Educational Invasion of ... 156
— Loud Call for Help From ... 714
— Medical Work in Kai Feng Fu ... 793
— Missionary Problems in (b), William H. Lacy ... 692
— Need for More Missionaries in ... 475
— New Edict in ... 233
— — Interest in Fuh-kien ... 154
— — Methods Needed in (a), Timothy Richards ... 291
— Outlook in ... 395
— Rebellion in South ... 232
— Reconstruction in ... 873
— Roman Peril in ... 234
— Romanism in ... 155
— Secret of Conversions in ... 872
— Saving the Sun in ... 715
— South, Men Wanted for ... 714
— Szchuen, Viceroy ... 794
— The Young Men of (a), D. Willard Lyon 105
— West, A Plea for Aboriginal Tribes in (b), Wm. Knipe ... 457
— — Light Entering ... 555
— What One Mission Did in ... 234
— Yellow River God of ... 394
China's Great Need ... 73
Chinese, Bible in ... 73
— Boys and Bible Study ... 634
— Brighter Side of Things ... 634
— Christian Character (b), L. B. Ridgeley 688
— — Doctrine ... 633
— — Martyrs (a), A. D. Reill ... 109
— Christians in Chicago ... 147
— Folly ... 74
— Give, How the ... 395, 954
— Jews in Hong Kong ... 954
— Leper, The Story of a (b), J. S. Adams. 448
— Magnate's Letter ... 394
— Need of Knowing ... 154
— Peculiarities ... 955
— Slave Girl in America (b), Margarita Lake ... 532
— — Trade in New York ... 225
— Statesman on Missions ... 954
— Woman in America, A ... 626
Christian and Church Unity (b), R. E. McAlpine ... 673
— and Missionary Alliance Gifts ... 945
— Endeavor Figures to Date ... 225
— — Giving ... 306
— — in China ... 74
— — in Foreign Lands (a), Frances E. Clark ... 420
— — in Germany ... 949
— — in Spain ... 70

PAGE

Christian Endeavor in Turkey ... 791
Christianity, Adaptability of, Editorial .. 301
Christians, Chinese Name for ... 634
Christmas Days in Missionary History (a), B. M. Brain ... 89
Church Buildings, Increase of ... 545
— Challenge of God to the (a), A. T. Pierson ... 174
— Gifts to Missions ... 306
— Growth in England ... 309
Church Missionary Society ... 948
— — — Advance ... 707
— — — Report ... 628
— — — and Women's Work ... 228
— — — Work for Women ... 389
— of Scotland and Jews ... 150
— Statistics ... 225
— Union in Brooklyn ... 385
Churches and Missions ... 798
City Missions (*New York, London*), Need of ... 626
Civilization and the Gospel ... 239
Cleveland, Grover, and the Negro Question 466
Clovis, Baptism of, Belle M. Brain ... 891
Coan, Titus, The Story of (b), A. T. Pierson ... 494
Comparative Religion, Editorial ... 301
Conference of Missionary Officers, Editorial ... 220
Conferences, Summer Missionary ... 465
Constantinople, American College for Girls at ... 709
Converted Drunkard in a Converted Saloon (a), J. A. Richards ... 203
Co-operation in Porto Rico ... 308
Corsica, Good Tidings From ... 313
— More Good News From ... 389
— Protestantism in ... 151
Cost of Foreign Missions ... 160
— of Gospel vs. Law ... 305
— of Missions ... 399
— — — in India ... 153
Cuba as a Mission Field ... 467
— Evangelization of ... 946
Cust, R. N ... 311
Deaconess Work in Cincinnati ... 945
DEATHS, T. T. Alexander, of Japan ... 240
— W. W. Barr, of Philadelphia ... 239
— Henry Blodgett, of China ... 640
— Emanuel Boetticher ... 800
— J. M. Eppstein, of London ... 621
— Sarah F. Gardner, of Calcutta ... 880
— Alice G. Gulick, of Spain ... 880
— I. W. Hathaway ... 640
— Hugh Price Hughes ... 139
— Mrs. M. B. Ingalls, of Burma ... 700
— K. S. MacDonald, of Calcutta ... 879
— Joseph Parker, of London ... 139
— Louise B. Pierson ... 941
— A. Schreiber, of Germany ... 480
— I. T. Tichenor, of Atlanta ... 240
— D. C. Rankin, of Nashville ... 160
— Friederich Stotte ... 950
— Mrs. Timothy Richard, of China ... 880
— Benjamin Romig, of Germany ... 640

PAGE
Deaths, Bishop Rothe, of Denmark..... 320
Deputation, Missionary, for Africa..... 465
Devins, J. B., Tour of the Orient..... 307
Difficulties of Missionary Work..... 160
Disciples and Missions..... 147
Donations Received..61, 141, 302, 541, 700, 783, 862
— Acknowledged..... 941
Doukhobor Crusaders (b)..... 51
Dowie and the Mormons..... 866
Dowie's Mission to New York..... 945
Drink Bill, National, Editorial..... 620
Du Bois, Abbé, and Missions in India (a), J. P. Jones..... 112
Duff, Alexander..... 10
Dutch Missions in India..... 251
East India Compauy and Missions..... 940
Ecuador, Civil Marriage in..... 309
— The Gospel in..... 468
Educating Moslems, Difficulties of (a), Geo. C. White..... 606
Education in China..... 233
Educational Work in Turkey..... 869
Egede, Hans..... 103
Egypt, Awakening in Asyut College..... 795
— Good News From..... 634
Egyptian Mission Branching Out..... 316
Endowments for Missionary Colleges..... 480
England's Purity Crusade..... 310
— Rural Districts..... 227
English and American Christians..... 798
— Church Growth..... 309
— Presbyterian Missions..... 759
Episcopal Sunday Schools and Missions..386, 705
Eppstein, J. M., Death of..... 621
Eskimo, The Bible in..... 148
Ethiopian Church in South Africa..... 477
— Movement in South Africa..... 396
Evangelization Society, An, Editorial... 621
Evolution, The Theory of (b), Editorial.. 56
Failure, Are Missions a..... 632
Federation in Japan..... 76
— of Churches, National..... 66
Feeding the Five Thousand (a), J. K. Wilson and David McConaughy..903, 905
Fiji, Bible Burning in..... 478
— Groves in..... 878
Filipinos (*Philippines*), Number of the... 958
Finney's Autobiography Translated into Tamil..... 151
Finnish Missionary Society..... 470
Finns and Missions..... 868
Fiske, Fidelia..... 103
Foreign Missions and the Home Ministry (b), R. J. Campbell..... 534
Foreigners in America..... 145
Formosa, Christmas with the Head Hunters of..... 894
— Japan in..... 395
— Presbyterians in..... 874
FRANCE and the Vatican, Editorial ... 541
— Anti-Clerical Campaign in..... 409
— Automobile Mission in..... 229
— The McAll Mission in (a), Louise S. Houghton..... 567
PAGE
France, Preaching the Gospel in (a), Louis Dupin de Sainte Andr 578
— The Religious State of (a), Louis Dupin de Sainte André..... 87
French Methodists and Missions..... 629
— Protestants and Missions..... 629
Friends (British) and Missions..... 549
— Church in Cleveland..... 625
Fresh Air Fund..... 226
Furlough, Missionaries on..... 319
Gardner, Sarah F., Death of..... 880
Gates, C. F., of Robert College..... 70
George Junior Republic, Editorial..... 221
German Mission in West Africa..... 78
— Missions in German Protectorates..... 629
— Protectorates, Missions in..... 150
— Work in East Africa..... 78
Germans and Missions in Micronesia. ... 478
Germany's Contributions to Missions. ... 551
Ghonds, The, An Interesting People (a), Geo. K. Gilder..... 16
Gift, Robt. Davies', for Missions..... 549
Gifts of Christian Endeavorers..... 306
— Some Churches', to Missions.225, 306, 902
— Perils of Great, Editorial..... 459
Gilman, Daniel Coit..... 466
Gilmour, James.....103, 141
— — of Mongolia (a), A. T. Pierson..... 81
Give, How the Chinese.....395, 954
Giving, Two Ways of..... 958
Gold Coast, A Mission Needed on the..... 77
Gordon, "Chinese"..... 418
— College, Khartum..... 875
Gossner's Mission to the Kohls, India.... 713
Gould Home and School in Rome..... 470
Great Thoughts from Master Missionaries (a), Belle M. Brain..... 522
Greed vs. Missionary Zeal, Editorial.... 541
Greenland, The Bible for Eskimos of..... 148
Guinness Training Home..... 788
Gulick, Alice Gordon, Death of..... 880
Haiti, Christian Missions in (a), James T. Holly..... 645
Hale, Edward E., on Missions..... 639
Hall, Charles Cuthbert, in India (b), Robt. E. Hume..... 371
Hamlin, Cyrus..... 103
Hannington's Christmas Dinner..... 895
Hare, Bishop, Honor to..... 308
Harpoot College, New President of..... 391
Hartford School of Religious Pedagogy... 785
Hartzell, Bishop, on African Missions, Editorial..... 300
Harvard and Yale Missions..... 386
Hausaland, Shall the Gospel Enter..... 635
— Traveling in..... 635
Hausas, Love Among the..... 557
Hawaii, Missionary Blood in..... 546
— Still in Need..... 636
Hawaiian Islands, Christianity and the (a), D. L. Leonard..... 490
Haystack Prayer Meeting, Result of the. 622
Health Economics, Missionary (a), C. C. Thayer..... 128
Hebrew Christian Conference (*Jews*).... 400

PAGE

Hebrew Christian Testimony to Israel, J. E. Mathieson 59
— Zionist's Scheme 789
Hindu Denunciation of Hinduism (*India*) 553
— Fairs 153
— Ideas of Sanctity 633
— Missionary from India 67
— — to Africa 159
— Recommends the Bible 72
— Tract on Missions, Alfred Smith 689
— Urging Bible Study 712
— Women, a Treat for 392
Hindus Afraid of the Bible 314
— Caste System (a), W. E. Hopkins .. 828
— Seeking to Reach Educated (a), G. S. Eddy 922
Hinduism Declining 553
Hints to Young Missionaries (a), H. H. Jessup 811
Hogg, Quintin, and London Polytechnic (a), A. T. Pierson 733
Home Field, Our Own Missionaries for the 865
— Missionary Problem 146
— — Training in the (a), Belle M. Brain .. 586
— Missions, Presbyterian 226
— — Zeal for 638
— Service of Foreign Missionaries 319
— Zeal for Missions at 399
Hughes, Hugh Price 139
Humanity, What Missions Have Done for 320
Hungarian Jews Turning to Christ 390
Hungary, Jewish Converts in 631
Immigration Peril 305
INDIA (*Burma, Hindu*), Abbé Du Bois and Missions in (a), J. P. Jones 112
— Achievements in 871
— A Comparison Between Ancient Rome and Modern (a), J. Murray Mitchell .. 34
— A George Junior Republic in 72
— A Parish in 474
— A Revival in (a), John McLaurin 583
— A Village in 72
— Alarm of Hindus in 315
— Appeal for Nine Thousand Missionaries (b) 261
— Bible in 151
— Blessing in Rajputana 472
— Blind Children in 959
— Boon to Missionaries in 792
— British Rule in 232
— Castes in 871, 953
— Caste in 953
— Charles Cuthbert Hall in (b), Robt. E. Hume 371
— Child Marriage Decadent in 152
— Converts in 73
— — Motives in 392
— Cost of Missions in 153
— Density of Population in 232
— Garhwal Province (a), Joseph H. Gill .. 443
— Gonds, The (a), Geo. K. Gilder 16
— Growth of One Mission in 474
— — the Kingdom in 713
— Hindrances in 871
— Industrial Missions in (a), J. T. Gracey. 367
— — — Needed in 782

PAGE

India, Interesting Institutions of (a), C. B. Ward 177
— Islam in (a), James Monro 321
— Jinrickshaws in 314
— Leper Mission in 953
— Madras Decennial Conference (a), G. H. House 256
— Missionary Conference (b), J. T. Gracey 206
— Marathi Mission Report 713
— Moslems and the Water Supply 712
— Mrs. Lee's Work in Calcutta 178
— Mrs. Norton's Work at Dhond 180
— New Industrial Mission 392
— Noteworthy Facts About (a), Wilbur B. Stover 118
— Observations in (a), Chas. Cuthbert Hall 373
— Of To-day (b), C. A. R. Janvier 137
— Pariahs and the Gospel 315
— Plague in West 71
— Presbyterian Alliance 393
— Protestant Christians in 376
— Progress in 952
— Ramabai's Schools in, Editorial 221
— Religious Statistics of (b), Editorial .. 22
— Satnamis, The (b), Geo. K. Gilder 20
— School for Missionaries' Children 792
— Sending Christians to Africa 635
— Sir Andrew Wingate on 552
— The Christian Occupation of (a), H. P. Beach 247
— The Plague in 631
— The Prize of the East (b), J. T. Gracey. 123
— Twenty Years Ago and Now, Ezekiel C. Scudder 931
— United Presbyterian Mission 793
— Women of (a), Mrs. J. T. Gracey 342
— Who are the Christians in 792
— White Slave Traffic in 152
— Women of, A Treat for 392
— Woman's Work in 633
— Woman's Dress in 632
— Y. M. C. A. Club House, Calcutta 232
India's Christians, Industrial Training for (a), J. C. Lawson 758
— Need 712
— Women Rising 552
Indian Conference at Mohonk, Editorial .. 938
Indian, Outlook for the 65
— Presbyterian Churches, Statistics of .. 858
— Sioux, Conference 946
— Tribute to Two Missionaries 872
Indians, Canadian Presbyterian Missions to 787
— Col. Pratt's Work for the 467
Indian's Dream 547
Individualism, an Example of, Editorial .. 300
INDUSTRIAL MISSION in India, A New 392
— — in Peru 867
— — in Syria 472
— — Needed in New Guinea 638
Industrial Missions, Editorial 696
— — Aid Society 388, 545
— — in India (a), J. T. Gracey 367
— — New Phase of 788

PAGE

Industrial Missions Wanted..... 632
— Training (b), Corinne Shattuck..... 686
— — For India's Christians (a), J. C. Lawson..... 758
Ingalls, Mrs., of Burma, Editorial..... 700
Insane in Syria, Work for the (b)..... 217
Interest, How to, Individuals in Missions (a), Belle M. Brain..... 100
— in Missions, Automatic..... 958
— in Missions Increasing..... 625
International Missionary Union Meeting (a), J. T. Gracey..... 601
— Service of Missions (a), Jas. S. Dennis.. 721
ISLAM (*Mohammedan*) and Woman. 480
— Awakening, Is..... 872
— in India (a), James Monro..... 321
— in Persia, S. L. Ward..... 363
— Signs of the Times in (a), H. O. Dwight..... 844
— The Strength and Weakness of (b), A. J. Brown..... 756
Islam's Allies, Editorial..... 859
Islands of the Pacific (*Fiji, Hawaii, Melanesia, Micronesia, New Guinea,* etc.), American Board in the..... 238
Italian Missions, Hopeful Signs in..... 629
ITALY and Romanism..... 630
— Disturbances in, Editorial..... 61
— Methodists honored in..... 389
— Protestantism in..... 151
— Religious Outlook in (b), J. Gordon Gray..... 296
— Roman Catholics and Bibles in..... 869
— The Pope's Semi-Jubilee (b), Alexander Robertson..... 377
Jaeger, John, and Living Waters Mission (a), J. A. Richards..... 203
Jamaica, Cyclone in..... 947
JAPAN, Christian Progress in..... 716, 873
— — Union in..... 76
— Col. Buck on Missionaries in..... 316
— Denominations in..... 874
— Evil Omens in..... 556
— in Formosa..... 395
— Osaka Exhibition..... 716
— Progress in..... 156
— Remarkable Conversion in..... 716
— Social Evil in..... 874
— Twenty Years Ago and Now in (b), J. T. Gulick..... 521
— Wants Student Volunteers..... 157
— Wide Awake Workers in..... 395
Japanese Christian, Honor to a..... 235
— in America..... 786
— in California..... 308
— Invasion of China..... 156
— Names, Meaning of..... 156
— Testimonies to Christianity..... 795
— View of Religion (b), R. B. Perry..... 661
Jerusalem, Medical Work in..... 791
— Rabbi Converted in (b), J. M. Eppstein. 609
— Zionism in..... 870
Jesuit Banishment..... 708
Jewish Conversions in the XIX Century.. 80
— Converts in the Nineteenth Century. 959

PAGE

Jewish Converts in Hungary..... 631
— Missions, a Correction..... 61
— — and the Universities..... 388
— — of Church of Scotland..... 150
— Rabbi, Converted (b), J. M. Eppstein. 609
JEWS (*Hebrew*) and African Colony.... 799
— and Blood Accusation..... 939
— Barbican Mission to the..... 628
— Chinese, in Hong Kong..... 954
— Conference of Workers Among..... 69
— David Baron's Mission to (b), Editorial 58
— Encouragements to Missionary Work Among the (a), Louis Meyer..... 899
— Exterminating the, Editorial..... 939
— in Australia..... 399
— in Hungary Turning to Christ..... 390
— in Palestine..... 552
— in Roumania..... 950
— Massacre of, in Russia..... 470
— Mildmay Mission to the..... 229
— Russian, and Bible..... 70
— — Seeking Light..... 951
— Statistics of Missions to..... 79
— Work for the..... 69
Judson, Adoniram..... 102
Keller, Helen, to Blind Children in Bombay..... 959
Kongo, Among the Mongos on the (a), Arthur Bowen..... 266
— Belgians and the, Editorial..... 619
— Government and Missionary Work (a), W. M. Morrison..... 764
— Investigation, Leopold Refuses..... 876
— Misgovernment, What Shall Be Done, Editorial..... 781
— Missions on the..... 557
— State, Belgian Inhumanity in the (b), H. Grattan Guinness..... 530
— — Inhumanity in the..... 557
— Twenty Years Ago and Now (a), W. H. Leslie..... 675
KOREA, a Hopeful Field..... 75
— America Making Idols for..... 476
— A Training Class in..... 235
— A Wonderful Station in..... 315
— Christian Work in..... 873
— Results in..... 873
Korean Christians, A Specimen of..... 395
— Missions, Statistics of..... 687
Korea's Demand for Missionaries..... 75
Krapf, Ludwig..... 102
Labrador, Among the Vikings of (a), W. T. Grenfell..... 481
Lake George Missionary Conference..... 785
Laos and Siam, Self Support in (a), A. J. Brown..... 273, 358
Leper Mission in India..... 953
Leper, The Story of a Chinese (b), J. S. Adams..... 448
Lepers of Surinam, Among the (a), H. T. Weiss..... 409
Lewanika of Barotsiland, Editorial..... 539
Lewanika's Return..... 476
Liberia, The Black Man in Inland (a), W. L. Walker..... 886

PAGE

Library, Foreign Missionary (a), Belle M. Brain... 189
Living Link in Missions... 307
Livingstone, David... 102, 416
Living Waters Mission, N. Y. (a), J. A. Richard... 203
London City Missions, Editorial... 302
— Jews' Society... 388
— Missionary Society Debt Extinguished 550
— Polytechnic, Quintin Hogg, and the (a), A. T. Pierson... 733
— Slums, Rescue Work in (a), Thomas Paul... 169
— St. Giles Mission... 706
— Wingate Mission, Editorial... 302
London's Charities and Missions... 227
'Los Von Rom" Movement... 708
Lovedale (*Africa*), An Awakening at... 79
MACEDONIA, Cause of the Trouble in (a), J. H. House... 775
— Missionaries in... 869
— The Revolution in... 709
Macedonian Caldron (a), H .O. Dwight... 329
— Situation... 471
MacDonald, K. S., Death of... 879
Mackay, Alexander... 101
MacLaren, Alexander, Editorial... 783
Madras, Decennial Conference (a), G. H. House... 256
— Missionary Conference (b), J. T. Gracey 206
Madagascar, A Martyr's Prayer in... 159
— French View of... 558
— Light Breaking in... 317
Malay Bible... 876
Malaysia (*Borneo, Nias, Philippines*)... 82
MANCHURIA and Russia... 474
— Bible in... 715
— Religious Situation in... 554
Manila (*Philippines*), Gospel in... 318
Manual Training and Character-Building. 941
Maoris, Claims of the (b), F. A. Bennett... 694
Mass Movements Approved... 472
Master's Method (a), David McConaughey 905
Marriage in Ecuador... 309
Marsden, Samuel... 102
Martyn, Henry... 102
Martyrs in God's Plan of Redemption (a), Arthur T. Pierson... 416
— Some Chinese Christian (a), A. D. Reill... 109
McAll Mission in France (a), Louis Seymour Houghton... 567
MEDICAL MISSION in China, One... 234
— Missionary Association... 310
— Missions, Growth in... 310
— — Increase of... 228
— — in Persia... 631, 791
— — The Archbishops and... 311
— Work in K'ai-feng-fu... 793
— — of the C. M. S... 788
Meeting, Missionary, How to Kill a... 878
Melanesia, John Coleridge Pattison, of (a), A. T. Pierson... 337
Melanesian Mission Steamer... 720
Methodist Growth in the Foreign Field... 625

PAGE

Methodist Missionary Zeal... 146
— Mission in Rome... 230
— Women, Contributions of... 146
Methodists' Seventy Year's Growth... 865
Mexican Missions... 387
MEXICO Twenty Years Ago and Now (b), Levi B. Salmans... 592
— What $100 Did in... 627
Micronesia, Germans and Missions in... 478
Mildmay Mission to the Jews... 229
Miracle, The Missionary (b), J. K. Wilson. 903
Ministry, The, and Missions (b), R. J. Campbell... 534
Missionaries, Great, Turning Points in the Careers of (a), Belle M. Brain... 100
— The Crying Need of... 469
Missionary Association... 867
— Economics (a), C. C. Thayer... 516
— Heroes (a), Belle M. Brain... 805
— Meetings... 239
— — Advent... 65
— — Bible in (a), Belle M. Brain... 280
— — Prayer in the (a), Belle M. Brain... 350
— — Music in the (a), Belle M. Brain... 431
— Substitute Company... 67
— The Young (a), F. S. Dobbins... 288
— World Tour... 867
Missions, A Friend of, Editorial... 540
— The Soul of, Editorial... 139
Mite Boxes... 320
Mohammedan (*Islam, Moslems*) Magazine... 319
Mohammedanism vs. Christianity... 319
Mohammedans, Missions to the (a), A. Amirchanjanz... 851
— Turning to Christ... 792
Mohonk Indian Conference... 938
Money Problem in Missionary Work (a), Belle M. Brain... 768
— Vainly Spent, Editorial... 141
— What More, Would Do... 226
Mongolia, James Gilmour of (a), Arthur T. Pierson... 18
Monro, James, on Biblical Criticism... 698
Moravian Financial Difficulties... 550
— Missionary Training School... 230
— Missions... 150, 789
— — Editorial... 381
MORMON Town, Observations in a (b), S. F. Moore... 209
Mormonism and Polygamy, Editorial... 222
— The Menace of (b)... 211
Mormons, Difficulties of Work Among the (b), J. D. Nutting... 855
— Expelled from Germany... 470
Morrison, Robert... 103
MOROCCO, Conditions in... 635
— Love Medicine for Women of... 157
— Missions in... 157
— Missionaries... 875
— The Outbreak in (a), Geo. C. Reed... 124
Moslems (*Islam*) and Missionaries in Africa, Editorial... 461
— — Water Supply... 712

PAGE

Moslems, Difficulties of Educating (a), Geo. E. White. . . . 606
— Encouraging Signs Among. . . . 473
— Methods of Work Among, E. M. Wherry. . . . 52
Mountaineers, Salvation Army Among the Kentucky. . . . 866
Mystics, Indebtedness of Missions to (a), A. T. Pierson. . . . 881
Mwanga of Uganda, Editorial. . . . 539
Müller Orphanages, Bristol. . . . 789
Murray, Andrew, and the Key to the Missionary Problem (a), A. T. Pierson. . . . 561
Music in the Missionary Meeting (a), Belle M. Brain. . . . 431
National Affairs and Missions. . . . 602
Need of More Missions. . . . 560
Negro Question, Grover Cleveland on the. 466
— Missionaries in Africa. . . . 946
Nestorian Entrance into India. . . . 248
NEW GUINEA, Chalmer's Memorial. . . . 877
— Good News From. . . . 559
— How Hair Is Dressed in. . . . 399
— Industrial Mission Needed in. . . . 638
— Methodists in. . . . 479
— Progress in. . . . 877
— Redemption for. . . . 237
New Hebrides, A Notable Christmas in the. . . . 898
— Arithmetic in the 958
— Christian Villages in the. . . . 559
— Letter From Dr. Paton. . . . 878
— Report From the. . . . 601
New Testament, The Story of a. . . . 560
New York Slave Trade. . . . 225
— St. Bartholomew's Parish House. . . . 68
New Zealand, Claims of the Maoris (b), F. A. Bennett. . . . 694
— National Church. . . . 479
Nigeria, An Opportunity in. . . . 477
Nias, The Gospel in. . . . 720
North Africa Mission. . . . 76
Oberlin Martyr Memorial. . . . 546
Officers' Missionary Conference, Editorial 220
Opium Bill in the Philippines. . . . 877
— Curse of. . . . 394
— Traffic, War on the, Editorial. . . . 620
Opportunity, A Great, in South Africa (a), C. T. Wood. . . . 838
Oriental Mission Seminary. . . . 946
Outgoing Missionaries. . . . 67, 705
Pacific, Mastery of the, J. T. Gracey. . . . 48
— South, Tidal Wave in the 237
Palestine and the Zionists. . . . 799
— Cholera in. . . . 231
— Jews in. . . . 552
Panama Republic. . . . 947
Paris, Belleville Mission, Editorial. . . . 699
— Missionary Society. . . . 949
— — — Report 150
— Society's Loss. . . . 789
Peking, Rebuilding in. . . . 715
Packer, Joseph, Editorial. . . . 139
Paton, John G. . . . 104

PAGE

Patteson, John Coleridge, of Melanesia (a), A. T. Pierson. . . . 37
PERSIA, Islam in (a), S. Lawrence Ward 363
— Massacre in Yazd. . . . 711
— Medical Missions in. . . . 631, 791
Peru, First Fruits in. . . . 866
— Industrial Mission in. . . . 867
PHILIPPINES, A New Testament in the 560
— America in the. . . . 398
— Bishop Brent in the. . . . 876
— Drawbacks in the. . . . 238
— Expectations in the. . . . 159
— Gospel Progress in the. . . . 720
— Opium Bill in the. . . . 877
Pioneering in the. . . . 637
— Presbyterians in the. . . . 798
— Protestant Work in the. . . . 936
— Rome in the. . . . 398
— Self-support in the. . . . 560
— Soap and the Gospel in the. . . . 719
— The Situation in the. . . . 317
Pierson Missionary Family. . . . 385
Pierson, Louise B., Death of. . . . 941, 959
Plague in India. . . . 631
— in West India. . . . 71
Politics and Missions in Turkey. . . . 145
Pope and Methodists. . . . 230
— and Protestantism. . . . 69
— Leo XIII., Death of, Editorial. . . . 696
Pope's Jubilee Celebration, Editorial. . . . 380
— The, Semi-Jubilee, Alexander Robertson. . . . 377
Porto Rico, Co-operation in. . . . 308
Portugal, Protestantism in. . . . 389
Postal Mission, England. . . . 706
Postmaster, What the, Did Not Know (b), L. B. Ridgely. . . . 688
Poverty not Plethora. . . . 560
Practical Work for Missionary Societies (a), Belle M. Brain. . . . 679
Prayer in the Missionary Meeting (a), Belle M. Brain. . . . 350
— for Missions, Week of. . . . 65
— The Privilege and Power of (a), A. T. Pierson. . . . 1
Presbyterian Home Missions. . . . 226
Problem, The Key to the Missionary (a), A. T. Pierson. . . . 561
Progress in India, A Century of. . . . 253
Psalm, A Missionary, Editorial. . . . 56
Pulpit Power, Editorial. . . . 536
Purity Crusade in England. . . . 310
Qualifications, Needful, Editorial. . . . 541
Quarrier's Homes in Scotland (a), Farrand B. Pierson. . . . 161
Questions Answered. . . . 227
Quotations from Great Missionaries (a), Belle M. Brain. . . . 522
Railroad, Trans-Continental American, Editorial. . . . 862
Ramabai, A Hindu Paper on. . . . 553
— Help Needed for. . . . 711
Ramabai's Schools in India, Editorial. . . . 221
— Work in India. . . . 179
— — in India. . . . 793

PAGE

Rankin, D. C., Death of..... 160
Rankin, Melinda..... 103
Rawei, Wherahiko, Editorial..... 619
Reed, Mary, Christmas with..... 897
Regions Beyond Missionary Union..... 388
Rescue Work in London Slums (a), Thomas Paul..... 169
Richard, Mrs. Timothy, Death of..... 880
Riggs, Henry H., Elected to Harpoot College..... 391
Ripon, Dean of, on Christianity, Editorial 140
Ritualism, John Kensit and, Editorial.... 59
Robert College, C. F. Gates of..... 70
— — Constantinople..... 472
ROMAN CATHOLIC Book on Missions 639
— — Comment on Mrs. Gulick's School.. 312
— — Leakage..... 788
— — Missions..... 480
— — View of Protestant Missions..... 959
— Catholics and Bibles in Italy..... 869
— — and the Bible..... 150
— — in India..... 249
— Catholicism, in Austria..... 69
— Peril in China..... 234
Romanism and Italy..... 630
— in China..... 155
Rome, Evangelical..... 790
— Away from, in Austria..... 69
— Gould Home and School in..... 470
— in the Philippines..... 398
— Methodist Mission in..... 230
Romig, Benjamin, Death of..... 640
Rossiter, Dr., Goes to Manila..... 637
Rothe, Bishop, Death of..... 320
Roumania, Jews of..... 950
RUSSIA and Manchuria..... 474
— Killing the Jews in..... 470
— Reaching Through Austria..... 230
— Religions of..... 390
— Religious Persecution in..... 951
— Toleration in..... 312
Russian Czar's Edict..... 390
— Jews and the Bible..... 70
— — Seeking Light..... 951
— — The Bible for..... 471
— Stundists, Editorial..... 699
— Woman Missionary..... 230
— Zionists, Editorial..... 540
Russians in Manchuria..... 955
Sailors, Work for..... 625
Salaries of Missionaries..... 314
Saloon, One Way to Fight the..... 145
Salvation Army in Europe..... 229
— — in Kentucky..... 866
— — Report..... 149
— — "University"..... 468
Samoa, Old and New..... 318
Satnamis, The, of India (b), Geo. K. Gilder..... 20
Schereschewsky, Bishop..... 476
Schools in Eastern Sudan..... 396
Schreiber, Aug., Death of..... 480
Schwartz as a Missionary..... 400
Scotland, Church of, Missions..... 707
Scudder, John..... 102

PAGE

Self-Support in the Philippines..... 560
— in Siam and Laos (a), A. J. Brown. 273, 358
Servia, Conditions in..... 791
Stundists, Russian, Editorial..... 699
Siam and Laos, Self-Support in (a), A. J. Brown..... 273, 358
— Shan Uprising in..... 73
Siberia, Cleanliness Deadly in..... 391
Singapore, Christian Chinese in..... 719
— Languages Spoken at..... 159
Slave Trade in New York..... 225
Shan Uprising in Siam..... 73
Sleeping Sickness, Cause of..... 875
Smyrna, A Calamity in..... 71
Social Settlement, Cadbury..... 468
Society for the Propagation of the Gospel. 707
Society Islands, Tidal Wave in the..... 237
Song, Christian, Power of..... 152
Soobonagam Ammal, The Story of..... 895
SOUTH AMERICA (*Brazil, Chili, Ecuador, Peru, Surinam, Venezuela*) On the Roof of..... 468
— — Polyglot Saints in..... 627
— — Strange Tidings From..... 387
Spain, Christian Endeavor in..... 70
— Mrs. Gulick's School..... 312
— Sale of Indulgences in..... 949
— Work for Girls in..... 868
Station "Living-Link," in Missions..... 307
STATISTICS of China..... 154
— of Christians in India..... 376
— of Foreign Missionary Societies for 1902 (a), D. L. Leonard..... 1
— of India, Religious (b), Editorial..... 22
— of Indian Presbyterian Churches..... 858
— of Korean Missions..... 687
— of Missions to Jews..... 79
— of Missions According to Countries, H. P. Beach..... 219
St. Bartholomew's Parish House, N. Y... 68
Stock, Eugene, Resignation of, Editorial.. 300
Stone, Miss, to Return to Macedonia..... 551
Storrs' Memorial in China..... 226
Street Cars, Advertising the Gospel in.... 466
Stuart, Bishop, of Persia..... 313
Student Volunteer Union, (England).... 548
— Volunteers..... 786
Study, Mission, Class..... 385
Substitute, Missionary, Company..... 67
SUDAN, Christian Schools in..... 396
— Difficulties in the..... 556
— Eastern, First Baptism in..... 717
— Forward Steps in the..... 235
— Gordon College, Khartum..... 875
— Missionaries and Earl Cromer..... 236
— Religion in the..... 158
Sumatra, Islam and the Gospel in..... 19
— Islam in..... 79
— Toba Lake Mission in..... 79
Sunday-Schools, Gifts of, to Episcopal Missions..... 386, 705
Surinam, A Hindu Coolie in..... 627
— Among the Lepers of (a), H. T. Weiss... 409
— A Noble Work in, Editorial..... 460

PAGE

SYRIA, A Word From (b), H. H. Jessup. 605
— Christian Sects in. 313
— Industrial Mission in. 472
— Missions in Palestine and. 710
— Progress in. 015
— Remarkable Work in Aleppo. 711
— Work Among the Insane in (b) 217
Syrian Mission, Fruit of the. 391
Taylor, J. Hudson, Returns from the China Inland Mission. 628
Temple, Sir Richard, on Missions, Editorial 140
Testimonies of Great Statesmen to Foreign Missions (a), Belle M. Brain. 24
— of Japanese to Christianity 795
Testimony of Dr. E. E. Hale. 639
TIBET, A Peep into. 872
— New Mission to. 393
— Outlook in 554
— on the Frontiers of (a), Jas. Johnston. 262
Tichenor, I. T., Death of. 240
Tidal Wave in the Society Islands. 23
Tidings from Many Fields (a), J. T. Gracey. 601
Tobacco as Currency. 638
Toronto Bible Training School. 546
Torrey, R. A., in London, Editorial. 220
Training, Missionary, in the Home (a) Belle M. Brain. 586
— School, Bible and Missionary. 386
Transvaal, Peace in the. 397
— Reconstruction in the. 718
Trinidad Mission. 387
Tugwell, Bishop, Returns to Africa. 228
TURKEY (*Armenia*). American Gift to. 472
— American Colleges in. 951
— American Schools in. 869
— An American College in. 70
— Christian Endeavor in. 791
— God's Forward Movement in (a), Emily C. Wheeler. 741
— Missionaries in. 860
— Missions in, Threatened. 709
— Politics and Missions in. 145
Turkish Bible Translators. 709
— Censorship of the Press. 231, 869
— Problem, The, Editorial. 781
Turks, Blood Shed by the. 551
Tuskegee Institute 146, 786, 946
Uganda Cathedral 78
— Mission, Wonderful Progress of the. 797
— Mwanga, ex-King of, Editorial. 539
— Native Clergy. 957
— Then and Now. 558
United Brethren in Christ, Recruits. 987
— — — Work of. 865
— Free Church of Scotland Industrial Mission. 788
— Presbyterian Appeal. 705
— — Mission, Egypt. 316
— — Missionary Semi-Centennial 387
— Presbyterians and Missions. 865
United States (*America*), Foreigners in the 145
Unity, Christian and Church (b), Robt. E. McAlpine. 673

PAGE

VENEZUELA and Its Needs (a), T. S. Pond. 401
— Distress in. 227
— The Land and the People (a), Wm. F. Hutchison. 132
Verbeck, Guido F., Life and Work of (a), Eugene S. Booth. 653
Volunteers of America, Growth of the. 786
— Prison Work. 386
— Wanted, Missionary. 385
Wanderers' Home, Bristol, England. 68
Warzawiak, Herman 467
Washington, Booker T., and the Negroes. 466
Water Street Mission, New York, Editorial. 141
Week of Prayer for Missions. 305
Wesley, John, and His Mission (a), A. T. Pierson. 641
— — Ideas from. 621
Wesleyans, English, and Missions. 948
— Income. 549
West Indies (*Cuba, Haiti, Jamaica, Trinidad*), Baptists in the. 706
— — The First Mission in the. 148
"White Slave" Traffic. 149
— — — in India. 152
Whitman, Marcus, A Correction. 60
Who's Who in Missions (a), Belle M. Brain 805
Wichita Church and Missions. 465
Williams, John. 102
— — of Eromanga. 418
Wingate, Sir Andrew in India. 552
Woman's Work for Missions. 602
— — in India. 633
Women of India (a), Mrs. J. T. Gracey. 342
— — — Progress of the. 392
Women of Morocco. 157
Women's Dress in India. 632
World's Student Christian Federation. 319
Yale and Harvard Missions. 386
Year of Peace, The, (a) A. T. Pierson. 801
Y. M. C. A. and the Saloon. 145
— Chicago. 306
— Growth of American. 66
— in Alaska. 147, 308
— in Calcutta. 232
— in South Africa. 557
— Railroad. 785
— World-Wide. 225
Young Men of China (a), D. Willard Lyon 105
— — of Non-Christian Lands (a), F. W. Anderson. 196
— People's Conference at Lake George. 785
Zanzibar Slave Market Redeemed. 892
Zenana Bible and Medical Mission. 550, 868
Zionism in Jerusalem. 870
Zionists, Russian, Editorial. 540
— to Buy Land in Palestine. 799
Zionists' Project in Palestine. 789
Zulu Christian Industrial School. 719
— — — South Africa (a). 212
— Church at Durban. 158
— Girls' Pets. 796
Zululand, Through, on a Bicycle (a). Fred S. Bunker. 44

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